

The first part of and complete as
was the 2d part was published
in the following year and is a distinct
book

**¶ The cōfutation
of Tyndales an-
swere made by syr
Thomas More
knyght lorde
chauncellour
of Eng-
londe,**

**Printed at London
By william Rastell.**

1512

R

EXCUM PRIVILEGIO



¶ The pꝛeface to the cryſten reader.



Our lordē sende vs nowē some pēres as
plentiuouse of good corne, as we haue
hadde some pēres of late plentiuouse of
euill bokes. For they haue growen so
faste and sprongen vppē so thykke, full
of pestilent errours and pernyciouse he
resyes, that they haue enfectēd and kyl-
led I fere me mo sely symple soules, the
the famyne of the dere pēres haue destroyed bodyes. And
surely no lytle cause there is to drede, that the great haboun-
daunce and plentye of the tone, is no lytle cause and occasy-
on of the great derth and scarcite of the tother. For syth that
our lordē of his especyall pꝛouydence, vsēth temporally to
punyshe the hole people for the synnys of some parte, to cō-
pell the good folke to forbere & abhorre the noughty, wher-
by they maye brynge them to amendement and auoyd them
selfe the cōtagiō of theyꝝ cōpanye: wysdome were it for vs
to perceyue, & lyke as folke beginne now to delyte in sedyng
theyꝝ soules of the venemouse caryn of those poysoned here
syes, of whychē maye well be verryfyed the wordes of holy
wryt: Deth is in the pot/ our lordē lykewyse agaynwarde to
reuenge yt wythall, begynneth to wythdraw hys gracypouse
hande from the frutes of the erth, mynysheynge the fertilityte
both in corne and catell, and bryngeynge all in derth myche
more then men can remedy oꝝ fully synde out the cause. And
yet bysyde thys somwhere he sendeth warre, spkenesse, and
mortalte / to punyshe in the fleshe that odyouse and hate-
full synne of the soule, that spoyleth the frute from all ma-
ner of vertues, I meane vnbylyese, false sayth and infyde-
lyte, and to tell you all at ones in playne englyshe heresye,
And I say that god nowē bygynneth. For I fere me surely
that excepte folke begynne to reforme that salwte & soner /
god shall not sayle in suche wyse to go forwarde, that we
shall well perceyue and sele by thencreace of our greyfe, that
all this gere hytherto is but a beginning yet. The prophete
hely as it is wryten in the thyꝛde boke of kynges, for the in-
fydelyte and idolatry that then was vled in Israell, by his
hartye pꝛayour made vnto god, kepte that whole cuntry fro
cayne by the space of .iii. pēres and a halfe / not of euill wyll
oꝝ malysce, but of deuocyon and pꝛyue / by the payne & pun-
shynge of the bodyes, to compell men to remember theyꝝ
Ja ii soules

The p̄face

soules, wh̄che ellys were in p̄rell of p̄rpyshynge by false idolatrye.

Nowe all be yt that these bolde shamelesse heretyques, haue of longe whyle neyther letted nor ceaced, falsely to insymulate and accuse the chyrche of god / callynge all good crysten people idolatres for honourynge of sayntes and reuerēt byhaudour vsed at theyr images: yet that haue they done so farre agaynste theyr owne conscience (by wh̄che them selfe well wote that the chyrche vseth to sayntes and ymages none honour but ordinate/not honourynge images but for the sayntes sake, nor sayntes but for þ sake of god / & neyther image as saynte, nor saynt as god) & this knoweth I say Tyndale hym selfe so well, and thereby so farre hath rayled agaynste his owne conscience / that nowe at the laste in his answer to my boke, he retreateth so farre bakke, that he reuoketh almoste all that euer he sayde byfore / & is fayne now to graunte that cristen men may haue images, & knele byfore them to / as ye shall hereafter se when we shall come to the place.

But we on the tother syde saye playnely vnto them, that the thynges wherwith they corrupte the worlde, are of infydeltye and faythlesse idolatrye, the very moste cursed kynde. The chyefe euyl in an idole was, þ yt bare the name of god, eyther yt selfe or the deuyl that yt represented / and beynge so reputed and wurshyped for god, robbed the reuerence and deuoute honour fro god.

Now when Tyndale calleth his hereses by the name of fayth, and maketh men serue the deuyl whyle they wene to serue god: what abomynable idolatrye is this?

If yt be idolatry to put truste in þ deuyl, & serue the deuyl with fayth: yt is worse then idolatrye to make men wene they serue god with fayth whyle they dyspyte hym with a false bylyfe.

And yf it be very infydeltye to do as the Turkes do, byd men byleue in Machometes alchoran: yt is more infydeltye to do as Tyndale hath done, purposely mysse translate Cristes holy gospel, to sette forth hereses as euyl as the Alchorane.

And yf it be idolatry to do as þ p̄p̄nys dyd, make an idole god: yt muste nedes be myche worse idolatry to do as these heretykes do, that call god the cause of all euyl, and thereby make god not a bayne idole but a very deuyl.

And

to the crysten reader.

A And what can be worse kynd of infydelyte, then to make boke of heresyes, and call them the ryght sayth?

And what more abomynable infydelyte, then to abuse the scripture of god to the colour of the? false bylpyf?

And what can be a worse bylyese, then to byleue that the sacramentes that god hath ordeyned by his holy sprytc, be but inuencions of man, or as Tyndale sayth of confession, but inuencion of the deuyll?

And what can be worse bylyese, then to byleue that gods word is not to be byleued, but yf yt be put in wrytyng?

Or what can be a worse bylyese, then to byleue yf inenys good wurkes be they neuer so well done, be yet nothing worthe, nor the man neuer the better for them, nor no rewarde for them commyng towarde man in heuen?

B Or what can be a worse bylyese, the to byleue that a man doth wronge to pray for hys fathers soule?

Or what can be a worse bylyese, then to byleue that a man may as slepytely regarde whytson sonday, as hokke monday/ and as boldely eate fleshe on good frydare, as on shroue tursdare?

And what can be a worse bylyese, then to byleue yf none other synne can dampne a man, but onely lakke of bylyese?

And yf yt be idolatrye to do as the Daynems do, geue wurshyppe vnto an idole: how myche is yt worse then idolatrye to do as Tyndale doth, forbide vs to geue wurshyppe to the very bodye and blessed blood of god in the holy sacrament of the auter?

C These pestylent infydelytees, and these abominable kyndes of idolatryes/ farre excēde and passe, and incomparably more offende the maieste of our lord god, then all the sette tynge vyppes of Beel, and Baal, and Belshabub, and all the deuyls in hell. wherfore lyke as in other places where these heresyes haue taken deper rote, & ben more sprede abroad/ god hath taken more depe and sore vengeance, not onely by deth and deth but also by batayle and sworde: so is yt to be fered that for the recepyte of these pestylent boke, our lord sendeth vs some lakke of corne and catayle for a begynnynge/ and wyll not fayle but yf our faute be mended to sende vs as sore punishemēt as he hath sent all reby, into suche other places as wolde not be by lyke warnynge mended/ accorдынge as he sayth in the .xxvi. chapyter of Leuiticus, where he speketh in this wyse: If ye wyll not geue care

Ja iii vnto

The p:eface

bnto me, no: fulfyll all my commaundementes but sette my lawes at naught, despyce my iudgementes, and leue those thynges vndone that are by me ordeyned, and breake my pacte and couenaunt: then wyl I agaynwarde do these thynges solowynge vnto you. I wyl hastely vsyte you wyth penury and brennyng hete o: feuer, whych shall soze here and greue your eyes, and consume you euen to þ deth.ouer thys ye shall sowe your seede in bayne/for your ennemyes shall deuoure it. I shall also set my face agaynst you, and ye shall fall byfoze your aduersaries, and be made subiectes vnto them that hate you. ye shall fle where no man chaseth you. And yf ye wyl not yet for all thys obape me: I shall for your synnes adde & put to these plages seuenfolde more/and I shall trede downe the pryde of your stobernes and so forth.

And who doth more properly fall in the daunger of this commynacyon and thzete, then they that dyspyse Cristes sacramentes, whych are hys holy ordynaunces, and a great parte of Cristes new law and testament. And who shall lesse set by hys commaundementes / then they that vppon the boldenesse of onely fapth, set all good workes at nought, & lytell foze the daunger of they: euill dedes, vppon the boldenesse that a bare fapth and sleight repentance wythout shryfte o: penaunce suffyseth/and that no vow made to god can bynde a mā to lyue chast, no: let a monke fro maryage/ all whych thynges wyth many pestylent errours besyde, these abomynable bookes of Tyndale and hys felowes teche vs.

Of these bokes of heresyes there be so many made with in these few yeres, what by Luther hym selfe and by hys felowes, and afterwarde by the new sectes sprongen out of his, whych lyke þ chyldzen of bippara wold now gnaw out they: mothers bely: that þ bare names of those bokes were almoste inough to make a boke/ & of euery sort of those bokes be some brought into thys realme and kepte in huket muket, by some shrewd maysters þ kepe them for no good.

Besyde the bookes of latyn, french, and douch, in which there are of these euill sectes an innumerable sorte: there are made in the englyshe tonge, fyrst Tyndales new testament fater of them all by reason of hys false translatyng. And after that the spue bookes of Woples translated by þ same man/we nede not dowt in what maner, whē we know by what

to the crysten reader.

A by what man and for what purpose.

Then haue ye hys introduccyon into saynt Poules pyste, wyth whyche he introduceth and bryngeth hys readers in to a false vnderstandynge of saynt Poule/ makynge them among many other herelyes beleue, that saynt Poule were in the mynde that onely sayth were alway suffycient for saluacyon, and þe mennys good workes were nothyng worth, nor could no thake deserue nor no reward in heuen, though they were wroughte in grace. And these thynges teacheth Tyndale as the mynde of saynt Poule/ where saynt Poule sayeth hym selfe that they whyche so mysse constre hym to the depyauynge of mennys good workes, be well worthe damnacyon.

B Then haue we by Tyndale the wykked mammona/ by whyche many a man hath ben bygyled and brought into many wykked herelyes, whyche thyng (sayynge that the deuyll is redy to putte out mennes yien that are contente wplyngly to war blynde) were ellys in good sayth to me no lytle wonder / for neuer was there made a moze folyshe frantique boke.

Then haue we Tyndales boke of obedience/ whereby we be taught to dysobaye the doctryne of Crystes catholyque chyrch, and set his holy sacramentes at nought.

Then haue we fro Tyndale the fyrste pyste of saynte John in suche wyse expownded, that I dare say that blessed apostle rather then his holy wordes were in suche a sense beleued of all Crysten people, hadde leuer his pyste hadde neuer ben put in wytyng.

C Then haue we the supplicacyon of beggers, a pptyuouse beggerly boke, wherein he wolde haue all the soules in purgatory begge all about for nought.

Then haue we from George Jape otherwyse called clerke, a goodly godly pyste / wherein he teacheth dyuerse other herelyes, but specially that mennys bolwes and promysse made of chastyte, be not lawfull nor can bynde no man in conscience, but he may wedd when he wyll.

And thys man consyderynge that when a man teacheth one thyng and doth hym selfe a nother, the people sette the lesse by his preachynge: determyned therfore wyth hym selfe that he wolde of his preachynge, shew hym selfe ensample. And therfore beyng pyste, he hath bygyled a woman and wedded her / the poze woman I wene vnware, that he ys pyste

The p[re]face

preste. How be yt yf yt be not done all redy/yt is well lykely
now that but if god be her speciall guyde, he shall by laysoze
worke her and wyne her to his owne heresy.

Then haue ye an expositioun also vpon the. vii. chapp-
ter of saynt Poules pylle to the Corinthyens/by whiche ex-
positioun in lykwyle prestes, freres, monkes, & nonnes be
taught that euangelicall libertie, that they may runne out
a caterwawpge, and so wote and wedde and lawfully lyue
in lechery.

That worke hath no name of the maker, but some wene
yt was frere Roy/whych when he was fallen in heresy, then
founde yt vnlawfull to lyue in chastite, and came out of hys
order, and hath synnes sought many a false vniuersall way
to lyue by/wherin he made so many chaunges, that as Bay-
feld a nother heretyque & late burned in Smythfeld tolde vn-
to me/he made a mete ende at laste, and was burned in Dor-
tyngale.

Then haue we the examynacyō of Thorpe put forth as
it is sayd by George Constantine (by whom there hath ben
I wote well of yf sorte grete plenty sent into this realme)
In that boke the heretyke yf made it as a communycacyō
bytweene the byshoppe and his chapellayns and hym selfe/
maketh all the parties speke as hym selfe lyketh / & sayeth
nothyng spoken agaynst his heresy, but such as hym self
wolde seme solempnly to soyle. whose boke when any good
cristen man rebeth, yf hath eyther lernynge or any naturall
wytte/shall not onely be well able to perceyue hym for a so-
lyshe heretyke, & his argumētes easy to answer/ but shall
also se yf he sheweth hym selfe a false lyar in hys reherfall of
the mater/wherin he maketh yf tother parte somtyme speke
for hys commodite, such maner thynges as no man wolde
haue done that wete not a very wyld goose.

Then haue we Jonas made out by Tyndale/ a boke yf
who so delyte therein shall stande in parell yf Jonas was ne-
uer so swallowed vpp wth the whale, as by the delyte of
that booke a mannes soule maye be so swallowed vpp by
the deuill, that he shall neuer haue the grace to gett out
agayne.

Then haue we by Tyndale also the answer to my dy-
aloge / wherof I shall nothyng now neede to saye, bycause
the confutacyō of that answer is the mater of my pre-
sent booke.

Then haue

to the crysten reader.

Then haue we also the boke of ffrith agaynste purgato-
rye/therroures of whyche boke I shall hereafter god wyl-
lynge declare you.

Then haue ye a boke of Luther translated into englyshe
in the name of Bygghtwell, but as I am enformed the boke
was translated by ffrith/ a boke of suche sorte as Cyndale
neuer made a more folysh, nor more full of false lyes. And
surely ffrithes prologe, yf yt be his as yt ys sayde/ys ryght
lutely and a very mete couer for suche a cuppe, as byngeth
the people a draught of dedely popsen.

Then haue we the practyse of prelates/wherin Cyndale
had wente to haue made a specyall shewe of hys hygh worl-
dely wytte/ and that men sholde haue sene therein that there
were nothyng done amonge prynces, but that he was ful-
ly aduertysed of all þe secretes/and that so farreforth, that he
knew the pryuy practyse made betwene the kynges hygh-
nes and the late lord cardynall, and the reuerende father
Cuthbert then bisshope of London, and me, that yt was dy-
uyrsed wplyly, þe cardynall sholde leue the chauncellour-
shyppe to me and the byshopryche of Durham to my sayde
lord of London for a whyle, tyll he lyke hym selfe to take
them both agayne. was not this a wply dysse troth you?
whyche, whyle euery man well seeth there was no man so
madde to tell Cyndale, no man dowteth, but that Cyndale
dysse yf of his owne imagynacyon / and then nedeth no
man to doute what maner a brayne Cyndale hath, that dys-
meth suche frantique dysse.

Then haue we now come forth the boke of frere Barnes
somytyme doctour in Camdrydge / whyche was for heretysse
byfore this tyme abiured, and is at this daye comen to the
realme by saupe conducte, whyche at his humble suppe the
kynges hyghnesse of his blessed dysposycon condescended
to graunte hym/to thende that yf there myght yet any sparke
of grace be founden in hym, yt myghte be kepte, kyndeled,
and encreaced, rather then the man to be caste away.
whyche manner of crysten yele and pryncely benygnte hys
grace hadde byfore vled, both to Rycharde Bayfeld and Ge-
orge Constantine, whych came ouer hyther wythout saupe
conducte, vypon the onely truste of his gracypoule forgyue-
nesse, and had yt. And theruppon to by and by both thwayne
deceyptefully dyd abuse his goodnesse, & brought in agayne
mo of Cyndales bokes and false heresydes a frethe/ whereof

As as god

The pꝛeface

as god hath of his iustyce synmys requytte the tone, so mote **A**
his mercy by grace amende the tother.

But to speke of frere Barns booke, surely of all theyꝝ
bookes that yet came abroad in englysshe (of all whych was
neuer one wyse noꝝ good) was neuer none yet so bad, so fo-
lysshe, noꝝ so false as hys, as it hath synnes hys compynge
ben playnely pꝛoued in hys face / and that in such wyse, that
when the bokes that he cyteth and alledgeth in hys booke
were brought forth befoꝛe hym, and hys ignorance shewed
hym, hym selfe dyd in dyuerse thynges confesse hys ouer-
syghte, and clerely knowleged that he had myssetaken and
wꝛonge vnderstanden the places. And was in suche wyse fy-
nally confounded wyth shame, that he was in a mamerynge
whyther he wolde retourne agayne ouer the see, oꝝ tary styll
here and renounce hys heresyꝝ agayne, and tourne agayn **B**
to Crystes catholyke chyꝛche. And therfoꝛe he desyꝛed that
he myghte haue a lerned man then pꝛesent assygned vnto
hym, foꝛ the ferther instruccyon of hys conscience, whyche
hys request was graunted hym, and what wyll ferther come
theron god knoweth. If god gyue hym þ grace to amende,
euery good mā wyll be glad therof. If he haue so farre gone
agaynst goddes trewth, & therby greued god in such wyse,
that god haue all redy gyuen hym ouer foꝛ euer / oꝝ ellys þ
though god offer hys grace agayne, the malysce of the man-
nes wyll wythstande it yet and reiecte it: it is not then to be
dowted, but god wyll fynde a tyme foꝛ hym well inough to
shew his iustyce on hym, as he hath done vppon such other /
& namely of late in Swycherland vppon zuinglius, which **C**
was the fyrst that brought Barns heresyꝝ thither, concer-
nyng the sacrament of the aulter. But as foꝛ hense he shall
I am sure haue leue to departe saufe, accordyng to the kyn-
ges saufe conducte. And yet hath he so demeaned hym selfe
synmys hys compynge hyther / that he hath clerely broken &
forfartyed hys saufe conducte, and lawfully myghte be but-
ned foꝛ hys heresyꝝ, yf we wolde laye his heresyꝝ and his
demeanure syth hys compynge hyther both twayne vnto his
charge. But lette hym go thys ones, foꝛ god shall fynde hys
tyme full well.

Then haue we ferther yet besyde Barns boke, the a b c foꝛ
chyldeꝛen. And bycause there is no grace therein / lest we shold
lakke prayours, we haue the pꝛimer, and the ploughmans
prayour, and a boke of other small deuocyonis, and then the
holye

to the crysten reader.

A hole psalter to. After the psalter chyldren were wont to go to theyr Donat & theyr Accydence/ but now they go straye to scrpyture. And therto haue we as a Donat the boke of þ pathwaye to scrpyture/ and for an Accidence, bycause we sholde be good scolers shortly and be sone spedde, we haue the whole summe of scrpyture in a lytle boke / so that after these bokes well lerned, we be mete for Tyndales penta-teukes, and Tyndales testament, and all the tother hygh heresyes that he, and Jay, and Fryth, and frete Barnes, teche in all theyr bokes bysyde/ of all whyche heresyes the seed is sowen, and petyly sprongen vppe in these lytle bokes byfore. For the Prymer and Psalter, prayours & all/ were traslated and made in this maner, by none other but heretykes.

The Psalter was translated by George Jay the prest, þ is wedded now/ and I here say the Prymer to, wherein the seuen psalmes be set in wythout the lateny, lesse folke shold pray to sayntes. And þ Dirige is lefte out clene/ lesse a man myght happe to pray thereon for hys fathers soule.

In theyr calendar byfore theyr deuout prayers, they haue sette vs a new saynt/ sy Thomas Hutton the heretyke that was burned in Kent, of whom I shall tell you more after. Hym haue they set in on saynt Hathy is euen, be the name of saynt Thomas the marty.

A longe worke wold yt be to reherse you all theyr bokes, for there be yet mo then I know. Agaynste all whyche the kynges hygh wysdome polytrquely prouyded, in that his hyghnes by his proclamacions forbode any maner englysh bokes pnted byionde þ see to be brought into this realme, or any to be solde pnted wythin this realme, but yf the name of the pnter and his dwellynge place were sette vpon the boke.

But yet so is yt as I sayde byfore, that of these vngra-cypouse bokes full of pestilent porsened heresyes, that haue in other realmes all redy kyllid by seysmes and warre many thousande bodyes, and by synfull errours, & abomynable heresyes many mo thousand soules: haue now a few malycypouse myscheuouse persons broughte into this realme/ and labour and enforce them selfe in all that euer they may, to corrupte and infecte all good and vertuouse people.

For no man is there any where lyuyng more studypouse and besye to do hym selfe good/ the those enypouse wretches be laborypouse and feruent to do all other men harme, in bo-

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bye substance and soule.

There be fledde out of this realme for heresy a few vngtra-
crouse folke/ what maner folke they? wytyng and theyre
lyuynge sheweth. For the captayns be prestes, monkes, and
freres that neyther say masse nor matens, nor neuer come at
chirche/ takynge styll of fayth and full of false heresy, wold
seme Crystes apostles & play the deuils dysours / spekyng
mych of the spirite with no more deuocyon then dogges/ dy-
uerse of them, prestes, monkes, and freres, not let to wedde
harlottes and then call them wyues. And when they haue
ones vpleyned the sacrament of matirmony/ then wold they
make vs violate the sacrament of the auter to, tellynge vs
as Tyndale doth, that yt is synne to do the blessed body of
Cryste in that sacrament any honour or reuerence, but one-
ly take yt for a token.

Now when they? chiefe captayns be suche / we shall not
nede to dowte of what sorte we shall reken the remanaunt.
These felowes that naught had here, and therfore noughte
carryed hense, nor nothyng fyndynge thre to lyue vpon /
be yet sustayned and mayntened wyth monye sent them by
some euill dysposed persones oute of this realme thither /
and that for none other entent but to make them synne & seke
oute heresy, and spedily send them hyther.

Whych booke all be yt that they neyther can be there p[re]t[er]
without great coste, nor here solde wythout great aduecture
& parell: yet cease they not with monye sent fro hese, to p[re]te
the there & send them hyther by p[re] whole fatteres full at ones /
and in some places lokynge for no lucre, caste them abroad
by nyght / so great a pestilent pleasure haue some dyuylissh
people caught, wyth the labour, trauayle, coste, charge, pa-
rell, harme, and hurte of them selfe, to seke the destruccyon
of other. As p[re] deuyl hath a dedely delyght to bygyle good
people, and brynge they? soules into euerlastynge tozment
wythout any maner wynnynge, and not wythout synnall en-
crease of his owne eternall payne: so do these heretykes the
deuyls dyscyples bysette they? whole pleasure and study to
they? owne synnall damnacyon, in the traynyng of synple
soules to hell by they? dyuylissh heresy.

Whiche they crye oute agaynst the clergye / sayeng that
the prestes loue to reygne in mennys conspience. But they
them self shew that when they haue made the deuyl reygne
in a mannys conspience, so farre forth that he hath no con-
spience

to the crysten reader.

A science to eate flesh on good frydaye, nor to caste Crystes crosse in the canell, nor to throw his blessed bodye out of the pyre: then after that lyke wyse as the false preachers y were Jewes, labored to haue all crysten people circumcysed, to thentent that as saynte Doule sayth they myghte gloze in theyr fleshe/ so be these arche heretyques very glad, & great gloze they take when they may here y any man is brought to burnynge throw theyr bokes. Then they boiste that they haue done a great maystrye, and say they haue made a marty/ when theyr poysoned bokes haue kyllid the cryste man both in bodye and soule.

B Thus reioyced Tyndale in the deth Hytton/ of whose burnynge he boisteth in his answer to my dialoge, where he wyrteth therof, that where I sayde that I hadde neuer sou den nor herd of any of them, but that he wolde forswere to saue his lyfe, I hadde herd he sayeth of syr Thomas Hytton, whom the bishoppes of Rochester and Catterbury saw at maydstone.

Of thys man they so hyghly reioyce/ that they haue as I sayde sette his name in the calendar byfore a boke of theyr englyshe prayours, by the name of saynt Thomas the marty, in the bigyle of the blessed apostle saynte Mathye, the xxii. daye of february/ and haue putte out for hym the holy doctour and glozouse marty saynte Polycarpus, the blessed bishoppe and the dysciple of saynte Iohn the euange lyste/ for that was his day in dede, and so is it in some calen dars marked.

C Now to thentent that ye may somewhat what good cry sten sayth syr Thomas Hytton was of, this newe saynte of Tyndales canonysacyon, in whose burnynge Tyndale so gayly glozeth, and whyche hath his holy daye so now ap- poynted to hym, that saynte Polycarpus muste geue hym place in the calendar: I shall some what shew you what hol some heresyes this holy marty helde.

Fyrste ye shall vnderstande that he was a preste/ and sal lyng to Luthers secte, and after that to the secte of frere Hyllyn, and wyngliis, caste of matens and masse and all dypnye scrupce/ and so bycame an apostle sent to an fro by- twene our englyshe heretyques beyonde the see, and suche as were here at home.

Now happed it so that after he had visyted here his holy congregacyons, in dpuers corners and lusher lanes, and

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comforted them in the lordē to stande styffe wꝛth the deuyl in theyꝝ errours and heresyes / as he was goynge bakke agayne at graues ende god consyderynge the greate labour that he had taken all redy and determynynge to brynge his bysynes to his well deserued ende / gaue hym sodaynly such a fauour and so greate a grace in the bysage that euery mā that behelde hym toke hym foꝛ a thefe. foꝛ where as there had ben certayne linnen clothes pylfred away that were hangyng on an hedge and syꝛ Thomas Hytton was walkyng not far of suspyciously in the medytacyon of hys heresyes: the people dowtyng that the beggerly knaue had stolen þ̄ clowtes, fell in questyon wꝛth hym and serched hym / and so fownde they certayne letters secretely conuayed in hys cote, wꝛten from euangelycall brethern here, vnto the euangelycall heretykes beyonde the see. And vpon those letters **B** founden / he was wꝛth hys letters brought before the moste reuerende father in god the archebysshoppe of Canterbury / and afterwarde as well by hys lordshyppe as by the reuerende father the bysshoppe of Rochester examyned, & after foꝛ hys abomynable heresyes deliuered to the secular handes and burned.

In hys examynacyon he refused to be sworne to save trouth / affermyng that neyther bysshoppe noꝛ ~~pope~~ hadde authoꝛyte to cōpell hym to swere. whych poynte all though it be a false heresye / yet is it lykely that he refused the othe, rather of frowardnesse then of any respecte that he hadde eyther in keepynge oꝛ brekyng. foꝛ neuer coude I fynde heretyke yet that any conscience had in any othe. And of trouth Cindale in his answer to my dyaloge, techeth them **C** that they inaye breke theyꝝ othe and be foꝛsworen wꝛthout any scruple at all.

Hys fathet and hys mother he wolde not be aknowen of what they were / they were some so good folke of lykelyhed, that he coude not abyde the gloꝛy.

He wolde not be a knowen that hym selfe was pꝛeste, but sayed that he had by the space of .ix. yeres ben beyonde the see, and there lyued by the ioyners crafte. How be it he sayd that he had allwape as hys leysour wolde gyue hym leue, and as he coude fynde oportunyte in places where he came, taught the gospell of god after hys owne mynde and hys owne oppynyō, not foꝛcynge of þ̄ detemynacion of þ̄ chꝛych / & sayd that he intended to hys power so to perceuer styll.

Of hys

to the crysten reader.

A Of his techyng these thinges were parte. fyrst as for baptysme, he agreed it for a sacrament necessarye to saluacion/ how be it euery lay person he sayd myght as well baptise as a prest e, were the chylde in necessitye or not/ and that þe forme of baptysyng vsed in the chyrche were mych better, yf it were spoken in englyshe.

B Of matrimony whyther it were a sacrament or not, he sayed he wiste nere. But he sayed yet that it was a thyng necessarye and of crysten people to be obserued and kepte. How be it as for the solempnyfacyon of marpage at chyrche he agreed it for good, but sayd it neded not. The man ment by lykelyhed that it was good inough to wed vppon a cushion when the dogges be a bedde, as they prestes wedde I wene where they persons be knowen. For ellys they let not to wedde openly at chyrche, and take the hole parryshe for wytnesses of they bestely bychery.

The extreme vnccyon or anelynge and confyrmacyon/ he sayed be no sacramentes of the chyrche, nor be nothyng necessarye to the soule.

The sacrament of order he sayed is no sacrament of the chyrche, nor was neuer ordeyned by god in the new testament, but onely by man.

The masse he sayed sholde neuer be sayed. For he sayed that to saye masse after the maner of the chyrche, is rather synne then vertue.

As for confessyon made to a prest, he sayed nothyng profiteth the soule/ nor penaunce enioyned of the prest vnto the penytent confessed, is nothyng necessarye.

C Purgatory he denyed/ Sayed also that neyther prayour nor fastyng for þe soules departed, can do them any good.

To vow and entre into any relygion approued by the law, he sayed auayleth not/ but he sayed that all that entre into relygion synne in so doyng.

He helde also that no man hath any fre wyll after that he hath onys synned.

He held that to say any dyuine seruyce after þe ordynance of the chyrche, auayleth nothyng/ and that all dyuine seruyce maye be leste vnlayed wythout any synne.

He helde that all the images of Cryste and hys sayntes, sholde be thowen out of the chyrche.

He helde also that what so euer the pope or the generall councyle make, besyde that that is expressely commaunded in scripture

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in scrpyture/ euery man may lawfully breke it without any
maner synne at all mortall oꝛ venyall eyther. B

He held also y ꝑt is not lawfull neyther foꝛ the kyng of En-
gland, noꝛ foꝛ any other cristē prince/ to make any law oꝛ sta-
tute foꝛ the punysshment of any thefte oꝛ any other cryme, by
whyche lawe any man sholde suffer deth. Foꝛ he sayde that
all suche lawes be contrarie to the gospel, whyche wyll no
man to dye.

As touchynge the blessed sacrament of the auter, he sayd
yt is a necessary sacrament/ but he helde that after the con-
secracyon, there was none other thyng therein, but onely y
very substaunce of materiyall brede & wyne/ and so he sayde
he fermely beleued, and that he wolde holde that oppnyon
to the deth.

Spynally holdyng all these abomynable heresyces, wyth yet
dyuerse other mo of lyke sewte & soꝛte/ he sayd that he was
very certayne and sure, that he hadde the grace of god wyth
hym, and that the holy goost was wythin hym. B

And so was he after myche fauour shewed hym, & myche
labour charitably taken foꝛ the sauynge of hym/ deliuered
in conclusyon foꝛ his obstynacye to the seculare handes, and
burned vypp in hys false fayth and heresyces, wherof he ler-
ned the great parte of Tyndales holy boke/ and now the
spyrte of errour and lyenge, hath taken his wretched soule
wyth hym straye from the shorte fyꝛe to y fyꝛe euerlastyng.

And this is loꝛ Tyndale Dytton the dyupls synkyng
martyꝛ/ of whose burnynge Tyndale maketh boke. wher-
foꝛe syth Tyndale aloweth his cause/ he must nedes defend
his artycles. And now wote I well that some of those arty-
cles Tyndale hath hym self geue ouer at laste foꝛ shame/ as
the artycle agaynst images, and the artycle agaynst y lyber-
tye of mannys fre wyll/ wherin he bereth me in hande in his
answere to my dialoge, that I bylve Luther. But when I
shall come to the place / I shall lette you se Luthers owne
wordes in that poynte so playne, that ye shall not meruayle
though Tyndale were ashamed of hys mayster. And yet
shall ye meruayle that Tyndale was so shamelesse to denye
the thyng, whyche ye shall se so playnely proued. C

But ye se that of thys holy martyꝛ/ Tyndale hath not so
great cause to gloꝛye, but that he may scrape out hys name
agayne out of the caledare, and restore the blessed byshoppe
saynte Polycarpus agayne into his place.

Then

to the crysten reader.

A Then haue ye hadde here burned synnys at London of late Rycharde Bayfelde, late a monke and a preste, whyche fell to heresy and was abiured / and after that lyke a dogge returnyng to his vomyte, and beyng fledde ouer the see, and sendyng from thense Tyndales heresyres hyther wyth many myscheuouse sortes of bokes : hadde yet the kynges gracypoule forgyuenes / as yt was after proued bothe by other mennys and his owne confessyon to, was occupped aboute two thynges at ones, that is to wyt both in sewyng for remysyon and perdon of hys offence for byngyng in those bokes, and therewith also in sellyng the here styll secretly, and sendyng ouer for mo, with whych at last he was taken. And to reherse his heresyres nedeth lytle / the bokes that he brought well sheweth them, and his holy lyfe well declareth them / when beyng both a preste and a monke, he went about two wyues, one in Brabande, a nother in Englande. what he ment I can not make you sure, whyther he wold be sure of the tone yf p tother sholde happe refuse hy. n / or that he wolde haue them both, the tone here, the tother there / or ellys both in one place, the tone bycause he was preste, the tother bycause he was monke.

Of Bayfeldes burnyng hath Tyndale no great cause to glory. for though Tyndales bokes brought hym to burnyng / yet was he not so constante in his euangelicall doctrine, but that after that he was taken, all the whyle that he was not in bitter dyspayre of perdon / he was well contente to haue forsworen yt agayne, and letted not to vtter hys euangelicall brethern both in England and ellys where, cau synge some of them to be taken / as George Constantyne ere he escaped, was redy to haue in worde at the leste wyle abiured all that holy doctrine / what his herte was god and he know, and peraduenture the deuill to yf he enteded otherwyle. But surely there was entended toward hym somwhat more good, then his dealyng had byfore deserued. And so mych the more fauour was there mynded hym, in that he seemed very penitent of his mysle vsyng of hym selfe, in fallyng to Tyndales heresyres agayne. for whyche he knowleged hym selfe worthy to be hanged, that he hadde so falsely abused the kynges gracypoule remysyon and pardon geue hym byfore / and hadde for all that in the whyle both bought and solde of those hereticall bokes, and secretly set forth those heresyres, wherof he shewed hym selfe so repentaunt, that he

Ec vttered

The pzeface

uttered and dysclosed dyuers of hys companyōs, of whom **A**
there are some abiured synnys, and that he wylste well were
abiured befoze, namely Rycharde Necton whyche was by
Constantynes deteccyon take and commytted to Newgate/
where except he hadde to dye byfoze in prysyn, he staderh in
grette payll to be ere it be longe, for hys fallynge agayne to
Cindales heresy es burned. And thus it semed by the maner
of George Constantyne, whyle he was here in prysyn / that
he so soze dyd forthynke hys errours and heresy es, and so
perceyued the pestylent poyson of them / that he thoughte it
better that such as were infecte ther wyth myghte be by the
meane of hys deteccyon amended, and wyth the losse of hys
body the soule cured, then bothe twayne caste awaye / or yf
the man were peraduenture of hard herte and malycouse
mynde incurable, he thought it were then better to sende **B**
hym to the deuyl alone, then let hym lyue and drawe many
other wyth hym.

Thys good mynde it semeth that Constantyne had then
and therfore was there good hope of hys amendemēt. And
peraduenture the man hadde amended and standen still in
grace, yf some euyl cōsailer had not comen at hym / of which
there was leste vnought no deuelyshe inuencyon or meane
to sende hym / in so mych that one of the letters **I** fortunēd
to intercepte my selfe wyrtē vnto hym, by one John Byrte
otherwylse callynge hym selfe Adryane, otherwylse John
bokebynder, & yet otherwylse now **I** can not tell you what.

Of trouth George constantyne after he hadde confessed
vnto a faythfull seruaunt of myne to be declared to me, that
Necton had of his deliuey many of those heretycall bokes: **C**
he sent worde forth wyth to Necton, that he sholde sende the
bokes home to me. whyche yf he dyd & that **I** myghte haue
yet seen sure tokens of amendement in the man / Constan-
tyne perceyued well that he had ben yet lykely to haue had
fauour shewed hym. But when that Necton had ones made
Byrte of hys counsaile / they dyspyd bytwene them that
Necton sholde not do so in no wylse, affermyng to Constan-
tyne that it coude not be done / and happely it coude not in
dede, for peraduenture they were all solde all redy. Now be
it Necton now syth he was taken sayed that hys wyfe had
burned them. But it is well knowen that Necton had hym
selfe and a man of hys also, solde many such bokes of here-
sy, bothe in London & in othey wythes syth his abiuracyon.
But how

to the crysten reader.

I But how so euer the mater was/ Byrte by hys letter aduysed Constantyne yf he myghte possyble to call bakke hys cōfessyon agayne/wherin I thynke it good that ye here hys very letter it selfe. Lo in these wordes he wzote.

The grace and peace of our sauour Iesus be with you good brother Constantyne. Wy: as for þe mater that ye wold haue brought to passe, will not be in no maner wyse/the person is not at home that shold receyue the stuffe, and deliuer it accordyng to vnto your mynde. Therfore yf ye haue not spoken so farre in the mater that it maye be none p̄ciudiciall or hurte vnto you: I wolde ye shold go no ferther in the mater/but eyn as a man armed wyth sayth, go forth in your mater holdely and put them to they: p̄oues. As for one is none you knowe well by the law of god or man. If there be any thyng that I can do/sende word and ye shall fynde me redy to my power euen to dethe by goddes grace, who I praye longe to p̄serue you and comforte you in your trouble to the confusyon of all ty: auntes.

Lo here haue ye herde an apostolycall p̄stle, counsaylynge the man to go bakke wyth the trowth, and arme hym selfe wyth sayth, and make hym stronge to lye lowde and forswere hym selfe yf nede were/for Byrt wysse well I were not lykely to leue and byleue hym at hys bare worde.

Here wll Byrt peraduenture p̄che, and byrynge ys in the mydwynes of Egypt that saued the chyldren of Isracell from Pharaos, for whych god gaue the new howses. wherin Byrt and I wll not myche dyspute. For all be it that god hath gyuen hym no howse yet, nor it is not all one wyth a lye to saue a yonge innocent babe, and wyth perituerpe to defende an olde pestylēt heretyke/ and though saynt Austayn sayth that it is not lawfull to lye for nothyng: yet I tell not my tale to lay a lye so hyghly to any suche mennes charge as these folke be, whose hole secte is nothyng els but lyes/ but I reherse you his letter bycause ye shold se what trowth there is in suche folkes wordes.

How be it as for Constantyne as I sayed before, semed in p̄yson here very penytēt, and vterly mynded to forsaue suche heresydes and heretykes for euer. In p̄ose wherof he not onely detected as I sayd hys owne dedes & his felowes, but also studeped and deuysed how those deuelysshe bokes whyche hym selfe and other of hys felowes hadde brought and shyped, myghte come to the byshoppes handes to be

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burned. And therfore he shewed me the shypmannes name that had them, and the markes of the ferdellys, by whych I haue synnys hys escape receyued them. And it maye be by goddes grace, that though the man fledde hense for fere of suche harme as he wiste he hadde well deserued, yet was nothyng towarde hym, but peradventure more good then he was ware of: he is yet amended in hys mynde and hath in his harte forsaken all Tyndales heresy, and so I pray god it be/for I wold be soze that euer Tyndale sholde glory and boiste of hys burnyng. Now be it in the meane while, tyll it maye well appere that he be surely turned to the catholyke fayth agayne, I wyll aduise all good crysten folke and specyally the kynges subiectes, to forbere and estpew hys company. For yf englyshe man whiche shall be fouden to be famylar wth hym there, byfore hys conuersyō here known and proued, maye thereby bringe hym selfe in suspicyon of heresy, and happely here therof at hys retournyng hyther.

I here also that Tyndale hyghly reioyeth in the burnyng of Tewkesbery, but I can se no very grete cause why but yf he reken it for a grete glory that the man dyd abyde styll by the stake when he was faste bounden to it. For as for the heresy he wolde haue abiured them agayne wth all hys harte, and haue accursed Tyndale to, yf all yf myghte haue saued hys lyfe. And so he gaue counsaile vnto one Jamys that was for heresy in prysyn wth hym. For as Jamys hath synnys confessed/Tewkesbery sayed vnto hym, saue you your self and abiure. But as for me because I haue abiured byfore, there is no remedy wth me buth deeth. By whych wordes yf he had not ben in dyspayre of lyfe/it well appereth he wold wth good wyll haue ones abiured, and ones petiured agayne. And yet at hys examynacyon he denyed that euer he hadde holden any such oppynions as he was abiured for/notwithstandyng that there were at hys examynacyon some persons present of myche honeste and wourthypp, two that had ben present at hys abiuracyon byfore/to whiche also hys owne hand was subscribed. And afterwarde beyng ferther examyned vpon yf same/some he denyed, & some he defended agayne. Amonge other thynges he sayed that he vled to praye to sayntes, & that he byleued them to be goddes frendes, and that they prayours were profytable to vs and well done to praye to them.

to the crysten reader.

A them. wheruppon I sayd vnto hym my selfe y I was glad to se hym in that poynte yet amended, and I shewed hym as the trowth was in dede, that Jamys helde the contrarie, and that he hadde so greate a truste in Tewkesbery, that I dowted not but when he sholde here that tewkesbery hadde reuoked that poynt, he wolde reuoke it to. As sone as Tewkesbery herd that, he went from it agayne by and by, that so farr, that fynally he wolde not agre that befoze the day of dome there were eyther any saynt in heuen, or soule in purgatory, or in hell eyther. Nor the ryght sayth in the sacrament of the aulter wolde he not confesse in no wyse. For which thynges and dyuers other horryble heresydes, he was delyuered at laste vnto the secular handes and burned, as there was neuer wretche I wene better worthy.

B yet is there one thyng notable, and well declarynge what good and cherytable mynde the mā dyed in. For after that he was delyuered vnto the secular handes, neyther while he was in pryson nor at the tyme of hys deeth, wolde he by his wyll be aknowen of any of hys heresydes vnto any man that asked hym any questyon, but couered and hidd them by all the meanes he coulde make, & labored to make euery man wene, y he had neuer holden any such oppnyon. And by thys dealynge euery man maye se that he sought not so mych for his heresydes, nor toke them not in his owne mynde for suche thynges as he so gretely forced whither they went forwarde or bakwarde, as he wolde sayne leue an oppnyon amonge the people that hys iudges had borne hym wrong in hande, & condemned hym for such heresydes as he neuer helde. And what consence he had that dyed in that mynde, there is no good man dowteth.

C Now was his examynacyō not secreete, but folke inough therat bothe spyrytuall and tempozall, and of eyther parte ryght wourshypfull, so that hys malycouse mynde can in that poynte lytell take effecte. And yet dyd the same Jamys also confesse afterwarde, that Tewkesbery had redde vnto hym wylyffes wykket agaynst the blessed sacrament. And ouer that was there founden about hym by the shypffes officers in the pryson, a boke of heresye of hys owne hande wyrtynge, that is to wyt the boke of Marten Luther, wherein he teacheth men vnder the name of crysten lybertye, to rōne in to the deuyls bondage. And in hys howse was founden Tyndales boke of obedyence, whyche he well allowed,

Cc iii. and hys

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and hys wykked boke also of the wykked mammona, say-
enge at hys examynacyon, that all the heresyces therin were
good and crysten fayth/ beyng in dede, as full of false here-
syces, and as frantike as euer heretyke made any syth Cryst
was bozne. And yet all thys notwithstandynge, when he
was in the shyryffes warde, and at the tyme of hys deth/ he
wolde not speke of hys heresyces any thyng, no: say that he
had helde and wolde holde thys poynt and that/ but hande-
led hym/ selfe as couertly as he coude, to make the people
wene that he hadde holden no maner oppynyon at all / no:
neuer had I thynke yf Tyndales vnglacynouse boke had
neuer come in hys hande. For whyche the pore wretched lyeth
now in hell and cryeth out on hym / and Tyndale yf he do
not amende in tyme, he is lyke to fynde hym when they come
together, an hote fyrebronde burnynge at hys bakke, that
all the water in the worlde wyll neuer be able to quenche.

Another is there also, whom hys vnhappy boke haue
brought vnto the fyre, Tho. Blynney that was before abiur-
ed/ whyche was the man of whom wythout name I spake
so mych in my dialoge/ whyche beyng conuynct by .xx. wy-
tnesses and aboue, dyd yet stykke styll in hys denyall/ & sayd
they were all forsworen, and had vtterly belyed hym.

But god whyche is very trowth, and bryngeth at last al-
waye the trowth to lyght, wolde not suffer suche obstynate
vntrowth at length to passe unpunished/ but of hys endles
mercy brought hys body to deth, & gaue hym yet y grace to
turne and saue hys soule. For so was it that after dyuerse
sermons, whyche he had after hys abiuracyon, and agaynst
the prohybycyon gyuen hym vppon hys abiuracyon, made
in sundry secreete corners, and some also openly, wherof the
bysshoppe yet bycause he herde of none heresye therin had
forborne to lay the dysobedyence to hys charge: he went vn-
to flo:wyche, where he had infected dyuers of the cytye be-
fore. And beyng there secretely kepte by a certayne space,
had in the whyle resorte vnto an ancelle/ and there began
secretely to sow hys coke, and brought vnto her dyuers of
Tyndales boke, and was there taken in the doyng, and
the boke after founden about a nother man that was con-
uayenge them thense/ and these thynges who so herde the
hole processe cam in suche wyse to passe, that he coude no-
thyng do wote but that it came to lyght by the very prouy-
sion of god,

when

to the crysten reader.

A when he came to examynacyon, he wared styffe and stoborne in hys oppynions. But yet was god so good and gracious lord vnto hym, that he was fynally so fully conuerted vnto Cryste and hys trew catholyke fayth & not onely at the fyre, as well in wordes as wytyng, but also many dayes before he had reuoked, abhorred, and detested suche heresyes as he before had holden, whych notwithstanding there lacked not some that were very soze for it / of whom some sayd, and some wrote out of stowych to Londo, that he had not reuoked his heresyes at all, but styll had abyden by them. And suche as were not ashamed thus to saye and wyte, beyng afterwarde examyned theruppon, saw the contrary so playnely proued in theyr faces, by suche as at hys execucyon stode by hym, whyle he redde hys reuocacyon hym

B selfe / that they had in conclusyon nothyng elles to say, but that he redde hys reuocacyon so softly, that they coude not here it. How be it they confessed that he looked vppon a byll and redde it / but they sayd that they coude not tell, whither it were the byll of hys reuocacyon or not. And yet reherced they them selfe certayne thynges spoken by hym to þe peple at the fyre / wherby they coude not but perceyue well that he reuoked hys errours, albe it that some of them watered his wordes wyth addycions of theyr owne, as it was well proued before them. They coude not also deny but that forthwyth vppon hys iudgement and hys degradacyon, he knelled downe before the byshoppes chauncellour in the presence of all the people, and humbly bysought hym of absolucion from the sentence of excomunicacyon / and wyth his iudgement helde hym selfe well content, and knowleged þe he had well deserued to suffer the deth, that he then wyte he sholde.

C They coude not say nay but that vppon thys hys humble request and prayour he was there in presence of all the people assopled, byfore that he was carped out of the court / whych they them selfe well wyte wolde neuer haue ben, but yf he hadde reuoked.

yet was there a nother thyng that they coude not deny (for all be it they sayd they were not therat, yet they hadde herd it in suche wyse, that as they sayd they byleued it to be trew) and that thyng was suche, as it selfe alone muste nedes make them sure that he had reuoked hys heresyes.

The thyng was thys. He labored and made greaunce

The p[re]face

staunce certayne dayes after hys iudgement / that he myght be suffred to receyue the blessed body of Cryste in forme of brede. wherin the chauncellour made a whyle greate spekyng and dyfficultye / to the entent that he wolde þ better and more clerely perceyue what deuocyon the man hadde there to. And fynally perceyuyng hym to be of a trew p[er]fyte fayth, and hys desyre to procede of a fetuent mynde, it was agreed and graunted. And theruppon was he howseled in so trew p[er]fyte fayth, & so grete deuocyon / that euery good crysten man hath greate cause to reioyce therin. And when hys confessour in the ende of the masse, which Bynep full deuowtely herde vppon hys knees, brought vnto hym the body of Cryste vppon the paten of þ chalyce, wyth very good and godly exhortacyon vled vnto hym, that excepte he were in herte as he was in worde and outwarde semblance, he shold ellys forbere to receyue that blessed body / syth he sholde then vndoubtedly receyue it on hys owne dānacyon : it wold haue gladded any good crysten herte, to haue herd hys faythfull crysten answer / as they reporte & testyfy that were at that tyme by.

Moreouer where as in the p[re]sence of that holy sacrament holden yet vppon the paten in the p[re]stes handes / Bynep byfore he receyued it sayd þ collecte, Domine Iesu Christe : when he came at these wordes, *ecclesia tua pacem & concordiam*, he dyuers tymes repeted those wordes wyth tunsyons & knokkynges vppon hys breste / and there vnto god confessed and asked his mercy, that he had so greuously erred in þ point, and so sore offended hym in contempnyng hys chy[ur]che. And no meruayle was it, though he had a specyall remorse of that artycle. For the contempnyng of Crystes catholyke knownen chy[ur]che, and the framynge of a secrete vnkno wen chy[ur]che that he lerned of Luther and Tyndale / was þ very poynt that broughte hym vnto all hys myschpyse, as the very fundacyon wheruppon all other heresy es are bylded. And therfore as þ goodnesse of god gaue hym grace to cast vnto the deuyll all hys other errours : so gaue he hym hys specyall grace to haue of that heresye that was and is the grounde of all the remanaunt, mo[st]e especyall repentaunce and remorse / wherby we may very well hope and trust that our lord (whose hygh goodnesse gaue hym suche grace so fully to repent and reuoke hys heresy es, that he wyth glad herte was content to suffer the fyre for the punysshment of hys

The p[re]face

A hys offence) hath of hys infynyte mercy taken and accepted that payne for so farre as he wyl exacte of the poore mannes purgatory/and setting the merites of hys owne paynefull passyon therunto, hath forthwyth from the fyre taken hys blessed soule to heuen / where he now prayeth incessantly for the repentaunce and amendement of all suche as haue ben by hys meanes whyle he lyued, into any suche errours induced or confyrmmed. And I feruently truste that goddys grace to that effecte wyth that holy mannes prayour wyl worke/and so I praye god it maye.

But thus ye se þe Tyndale hath no greate cause to glory of hys martyrs/when that theyr lyuyng is openly nought, theyr oppnyons suche as hym selfe wyl abhorre, they redy to abiure agayne yf it myghte saue theyr lyfe, theyr sectes so dysperate that eyther they dare not at the fyre set forth theyr oppnyons for shame, or ellys of malice do dyssemble them, to byng þe people in a false oppnyon of theyr iudges, to wene that they iudged wronge. And Bylney that had lernynge, and had ben accustomed in morall vertues, was by god reuoked from Tyndals heresy ere he dyed / and that of lykelyhed the rather, bycause god wolde not haue all his good workes loste.

And yet gloryeth Tyndale vnglaciously in theyr destrucion/rekenyng that theyr paynefull deth doth grete worshippe to hys booke, whiche are of suche sorte that neuer were there worse nor more abomynable wyrtten.

And yet hys booke beyng suche/some folke there are that wyth suche folysshe fauour and suche blynde affection rede them, that theyr taste infected wyth the feuer of heresy / they not onely can not decerne the thyng that they rede (whiche yf they coude they were in good waye toward amendement) but are also dyscontent and angry wyth any man that wolde helpe them to perceyue it / and sayne wolde they haue them rather byleued then answered.

Of whiche sorte some haue asked what haue I to do to medle wyth the mater / sayenge that beyng a laie man, I sholde leue it to the clergye to wyrtte in/ and not haupnge professed the study of holy scripiture, I sholde leue the mater hole vnto deupnes. Surely fyrst as touchyng lernyng,
Do yf that

to the crysten reader.

yf that these maters were very dowtfull and thynges of
greate questyon, or hadde bene so connyngly handeled by
Cynedale and hys felowes, as they myghte seme therby
maters of greate dowte and questyon: then wolde I per-
aduenture lette them alone my selfe, to be debated by men
of more erudycyon and lernynge. But now the maters be-
ynge so playne, euydent, and clere/and by the hole chyrche
of Cryste so clerely put out of questyon, that it is playne
and open heresye crenestly to bynge them in questyon: I
neuer purpose beyng in my ryght mynde and a trew crys-
ten man, to gyue an heretyque so myche authoryte, as to
reken my selfe vnable in so playne poyntes of the crysten
fayth to answere hym/ namely syth I haue gone somwhat
to scole my selfe, and bestowed as many yeres in studie,
and vnder as connyng maysters as some of them haue /
and that I se not hytherto these maters handeled in suche
wyse by Cynedale, or the best of them bysye that euer haue
wryten therin, but that a ryght meane lerned man, or al-
moste an vnlearned woman hauynge naturall wyt and be-
ynge sure and faste in the trewe catholyke fayth/ were well
able to answere them.

For so helpe me god as I nothyng fynde effectuell
amonge them all, but a shamelesse boldenesse and vnrea-
sonable raylynge, wyth scriptures wrested awrye, and ma-
de to mynyster them mater vnto they: iestyng, scoffynge,
and outragouse rybaldy/ not onely agaynste euery estate
here in erth, & that agaynst them moste that be moste relygy-
ouse in lyuynge, but also agaynste all the sayntes in heuen,
and agaynste the blessed body of Cryste in the holy sacra-
ment of the aulter. In whyche thynges they fare as folke
that truste in nothyng elles, but to wery all wryters at last
wyth endlesse and importune babelynge, & to ouerwhelme
the hole worlde wyth wordes.

Now as for me, y cause is of my wrytyng, not so mych
to debate and dyspute these thynges wyth them, whyche
(though I truste therin to gyue them no grete place) many
men maye do mych better yet then I/ as to gyue men war-
nyng what myschefe is in theyr bookes, bycause many
good symple folke byleuynge that these men neyther saue
nor meane so euyl as they be bozne in hande/ and longynge
therefore

to the crysten reader.

I therfore to rede theyr bokes and se the thynges them selfe, be fyrste infecte wyth some heresyes that seme not at the fyrste intolerable, etc euer they come at the greatest / and then beyng before infecte wyth the lesse, they fall at laste to bere the greater, to whyche in the begynnyng they coude neuer haue abyden.

Now yf they wyl aske, is there no body to gyue them warnyng but **I**. yes there be that be mete there to, and there be that in dede do so / and yet amonge other that parte apertayneth to me. For **I** well knowe that the kyn= ges hyghnes, whyche as he for hys moste faythfull mynde to god, no thyng more effectually despyeth then the mayn= tenaunce of the trewe catholyque fayth / wherof he is by hys no more honorable then well deserued tytell defen= so, so nothyng more detesteth then these pestilent bo= kes that Tyndale and suche other sende in to the realme, to sette forth here theyr abomynable heresyes wythall : both of hys blessed dysposycyon of all erthly thynges ab= horre the necessity to do punysshement / and for that cause hath not onely by hys moste erudyte famousse bokes bothe in englyshe and in latyn, declared hys moste catholyque purpose and entent / but also by hys open proclamacyons dyuers tymes iterate and renewed, and fynally in hys owne moste roiall person in the sterre chamber moste clo= quently by hys owne mouth in greate presence of hys loz= des spyrytuall and tempo= all / gaue monycyon and war= nyng to all the iustices of peace of euery quarter of hys realme then assembled byfore hys hyghnes, to be by them in theyr cuntrees to all hys people declared / and byd pro= hybte and forbiddde vppon greate payne, the byrnyng in redyng, and keepyng of any of those pernycyouse por= sened bookes / to the entent that euery subget of hys by the meane of suche manyfolde effectuell warnyng, wyth hys gracypoule remysyon of theyr format offence in hys com= maundement byfore broken, sholde from thense forth a= uoyde and eschew the parell and daunger of punysshement / and not dreue hys hyghnesse of necessity, to the thyng from whyche the myldenesse of hys benygne nature ab= horreth.

Now sayng þ kynges gracypoule purpose in this poynt: **I** reken that beyng hys vnworthy chauncellour, it apper= tayneth as **I** sayed vnto my parte and dewty, to folow the

Do ii. ensample

The p̄face

ensample of hys noble grace / and after my poze w̄yt and let-
nyng, w̄yth openyng to hys people the malyce and poyso-
of those pernycious boke, to helpe as mych as in me is, þ
hys people abandonynge the contagyon of all suche pesty-
lent w̄ytyng, maye be farre from infeccyon / and therby
from all suche punysshement as solowynge theruppon, doth
ostentymes rather serue to make other beware that are yet
clere, then to cure and hele well those that are all redy infec-
ted / so harde is that carbuncle catchynge onys a coze, to be
by any meane well and surely cured. Now be it god so wo-
keth, that somtyme it is. Towarde the helpe wherof / oꝝ yf it
happely be incurable, then to the clene cuttyng out þ parte
foꝝ infeccyon of the remanaunt : am I by myne offyce in ver-
tue of myne othe, and euery offycer of iustyce thorow the
realme foꝝ his rate, ryght especyally bounden / not in reason
onely and good congruence, but also by playne ordynans
and statute. B

wherfoze I recon my selfe of dewtye depely bownden, to
shew you good reders the parcell of these boke / wherof the
makers haue such myscheuouse mynde, that they booste and
glozy when they vnglaciously w̄ytyng byngeth eny man
to deth. And yet make they semblauns as though they were
soꝝ foꝝ yt. And then Tyndale cryeth owt vppon the p̄la-
tes, and vppon the temporall p̄ynces, and calleth the them
murtherers and martyr quellers / dysymulynge that þ cruell
w̄rech w̄yth hys w̄rech booke, murdereth the man hym
selfe whyle he geueth hym the poyson of hys herelyes, and
therby compelleth the p̄ynces by occasyon of theyꝝ incurable
and contagyouse pestylence, to punyssh the them accordynge
to iustyce by soꝝ paynfull deth, bothe foꝝ ensample and foꝝ
infeccyon of other. C

whych thyng as soꝝ as these heretyques reprove / affer-
myng that yt ys agaynst the gospel of Chryste, that eny he-
retyque should be persecuted and punysshed, and specyallye
by bodily payn oꝝ deth / and some of theym saye the same
of euery maner cryme, thefte, murder, treason, and all : yet
in Almayn now contrary to theyꝝ owne euangelicall doctry-
ne, those euangelicalls theym selfe ceace not to putlew and
punyssh by all the meanys they may, by putle, by p̄yson,
by bodily payne, and deth, dyuctly theyre euangelicall
bꝛetherne that vary fro theyr secte / as there are of those con-
terfayte euangelicalls mo sundꝝ soꝝtyes of dyabolycall sec-
tes, then

to the crysten reader.

Ates, then a man may well reherse.

And thys at the last be they dreuen them selfe, contrary to theyre owne forwar doctrine/ bycause they fynde & proue well by experyence, that though theyre sectes be but false heresydes all, yet can not the tyme longe dwell wyth the tother / but that yf they begynne onys to be matchys, they shall not faile at length to contende and stryue to gether, & by sedycyons, the tyme dreue the tother to ruine. For neuer shall y cuntry longe abyde wythout debate and ruffle/ where scysmes & factyouse heresydes are suffered a whyle to grow.

Byleue me not yf eny man can reken a place where euer he founde it otherwys, in Affryque y Donatystes/ in Grece y Atryanes/ in Boheme the Huslytes/ in England the wycliffystes/ and now in Almayn the Lutheranes / and after

That y iunglyanes/ what bysynes they haue made, what destruccyon and man slaughter they haue caused, partelye the storyes wytnesse, partelye men haue presentely seen.

And yet hath god alwaye mayntened and contynued hys trew catholyke fayth, with the grete fall & ruine at length of many scysmatycall sectes/ whose fall vndoubtedly the remanant wyll in conclusyon folow, wyth the playne & open wraathe of god shewed vpon theyre false prophetes/ as it fell vpon the prophetes bothe of Beale and Baall, & now thys yere vpon iunglius hym selfe, that fyrst brought in to Swycherland the abomynable heresye agaynst the blessed sacrament of the awter, and was as I say by the hande of god thys yere slayne in playne batayle agaynst the catholykes with many a thousand of his wretched secte, beyng

Cin number to the catholykes thye agaynst one/ and as proude and wyth as malycyouse purpose inuadyng them, as euer byd the Egypcyans purslew the chyldren of Israell.

But now sayth Cyndale and frere Barnes bothe, that I do them wronge, in that I call theyre bokes sedycyouse. For they counsaile they save the people in theyre bokes, to be obeynt vnto theyre souerayns & rulers, all though they shold suffer wronge/ and how can our bokes then (saye they) be sedycyouse?

Surely to make men heretykes, and then byd them be meke (when heresye spryngeth as saynt Austayne sayth of pryde) standeth as well wyth reason / as to make a man dronke, and byd hym be sober / make hym starke madde, & byd hym be well awysed/ make hym a starke thefe, and byd

Do ut. hym

The p:eface

hym se he stele not.

Now be yt besyde þ sedicion that euery scyline and dyuysyon muste nedes moue and prouoke amonge any people þ are of dyuerse sectis, all though they were all obedient vnto one p:ynce/and cause them therby though they rebelled not agaynst his person, yet to breke the peace and quiete of his cuntry, and runne in to the daynger & perille of hys lawes: let vs yet ferther loke and cōsider in what maner & fashyon they counseyle the people to obay they: p:ynces.

They bydde the people for a cōtēnaunce to be obedient. But they say therwith that the lawys & p:ceptes of they: souerayns do nothyng bynde þ subiectes in they: consciences, but yf the thynges by them cōmaunded or forbyden, were before cōmaunded or forbyden in scripture. And all þ wordes of scripture wherby they be cōmanded to obay they: gouernours, wold they restrayne vnto those thynges onely, that are expressede all redy wythin the corps of scripture. So that yf they can begyle the lawys & p:ceptes of they: souerayns vnware to other men, and therby fle fro þ perill of outwarde bodely ponyshment: they: euāgelycall lybertie holde serue theym suffyciently for dyscharge of they: conscience, and inwardely make theym in they: soules clere angelycall hypocrytes.

Nowe whan they falsely tell theym that they be not bounden to obaye they: gouernours lawfull commaundementes/and thenne holpy counseyle theym to obay they: vnlawfull tyranny (for by that name call they the lawys) what effecte wene ye they wolde that they: aduyce holde haue? They knowe theym selfe well ynough and the maner of the people to/and be not so madde I warraūte yow but that they perceyue full well, that yf they can perswade the people to belyue þ they be not in they: conscience bounden to obay þ lawes and p:ceptys of they: gouernours/theym selfe be no such p:ecypouse apostles, that folke wolde forbere they: awne ease or pleasure, for the faynt fayned counseyle of a few false apostatas. And thus ys yt sure, that by they: false doctryne they must yf they be belyued, bynge þ people in to the secrete contempte, and spyrytuall dysobedience, & inwarde hated of the lawe/wherof muste after folowe the outwarde brech, and theruppon outwarde ponyshment & perill of rebellyon/wherby the p:yncys holde be dreuen to soze effusyō of they: subiectes blood, as hath all redy mysse happened in

The pzeface

I happened in Almayne and of olde tyme in Englande.

Let vs yet consyder ferther a poynt of theyr good holly counsaile concernynge the peoples obedyence.

Frere Barnes in hys frantypke booke, byddeth the people that they sholde not rebell in no wyse. But he byddeth them therewith that for all the kynges comaundement, they shold not suffer Tyndales false translacyon of the scripture go out of theyr hande / but rather dye then leue it. Now knoweth he well that the false malycyouse maner that Tyndale hath vsed in the translatyng therof as I haue proued bothe in my dialoge and synnes agayne in this booke / and as Tyndale doth hym selfe in hys owne answer openly confesse in the tytles of penaunce and pzeest: was done to set forth hys false heresyces wythall. And therfore it appeareth well that Barnes wold haue the people rather dye then obey theyr pynces in puttyng away that booke that is falsely translated for the mayntenaunce of many pestilent heresyces. And thus ye se how fayne he wolde glorie in the peoples blode. For he woteth very well y the kynges hyghnesse wyll in no wyse, nor in no wyse maye yf he wyll saue hys owne soule / suffer that false translacyon in the handes of vnlearned people, whyche is by an open heretyke purposely translated false to the destruccyon of so many soules.

Now no man dowteth I thynke, but that Tyndale hym selfe wolde no lesse were done for the mayntenaunce of hys false translacyon of the euangelystes, then wolde hys euangelycall brother Barnes / but that folke sholde agaynst the kynges proclamacyons kepe styll hys booke, & rather then leue them, dye in the quarell for the defence of his glory.

where as I byfoze in my dialoge dyd say that Luthers booke be sedycyouse, as I now say that Tyndales be to, & mouynge people to theyr owne vndoing to be dysobedyent and rebellouse to theyr souerayns, in assermyng that they be not nor can not be bounden by any law made by men: Tyndale answereth me for Luther that I say vntrewly / and then sayth he ferther in this wyse: A crysten man is bounden to obey tyranny / yf it be not agaynst his sayth nor the law of god, tyll god deliuer hym therof.

Now let I passe myche raylynge that he consequentely maketh vppon pynces / and shall for this tyme onely counsaile you to consyder these few wordes of hys, whyche he layeth forth for a rule of peoples obedyence to theyr pynce.

For hys

to the crysten reader.

For hys rule is that they shall obay theyr tyranny, tyll god **A**
delyuer them therof. And in thys poynt wyll I not be Cyn-
dals interpretor: he may meane dyuerse wayes, but whych
way he meaneth in dede, he shall hym selfe declare at his fer-
ther lyps: for me thynketh he meaneth not very well, sa-
uyng that I wyll not take hym to the wurste.

But in the tother poynt, I may be bolde to say that no
good man may take hym well, where he sayth that a crysten
man ys bounden to obay theyr pryncys tyranny, yf it be not
agaynste hys sayth nor the lawe of god. And yet wyll I
well agre yf these wordes were spoken of a good faithfull
mans mouth, and where any nede requyred yt: they were
very well sayed/as they were when the apostles sayed, we
muste rather please god then man. But when Tyndale that
ys an heretyke putteth for a rule of the peoples obedyence **B**
to a good crysten prync, that they be bounden to obay hys
teranny yf yt be not agaynste his sayth: I say that this his
rule of obedyence ys a playne exhortacyon to dysobedyence
and rebellion. For euery man well seeth yf Tyndale amonge
many other abhominable heresydes teacheth for yf ryght faith,
that freres may lawfully wedde nunys/and that no man is
bounden to yf keepyng of any fastyng, day or hollyday made
by the chyrch/and that no man sholde pray to any saynte,
nor pray for all crysten soules/and that yt is great synne to
do any wurshyppe to crystys precyouse body in the blessed
sacramente of the awter/and wolde the people sholde kepe
hys false translacyon of scripture for mayntenance of these
heresydes. And therfore yf any prync make a lawe agaynste
Tyndales heresydes, in any of these poyntes or suche other **C**
lyke: Tyndale here teacheth that the people are not bounden
to obay yt/ but may and must wythstande suche tyranny.
Or at the leste wyse, though they be bounden peraduenture
openly to obaye theyr pryncis tyranny, in forberyng fleshe
on good fryday, or comynge to goddes serupce on whytson
sonday, or freres in forberyng open weddyng with nones
(in all which thinges they be yet by Tyndales godly gospell
at theyr euangelycall lybertie, secretely to do what they liste
theym selfe, where no peace is broke nor any weke cōscience
offended): yet for any law or cōmaūdemēt eyther of prync,
or pope, or generall counsaile of all crysten nacjons, or of
any angell that wolde come out of heuen to commaunde in
goddys name yf cōtrary/euery mā must kepe still Tyndales
false

to the crysten reader.

I false translacyon of scripture, and abyde by hys other false bookes made for the mayntenaunce of hys manyfolde false heresyres. And no man muste for no law nor commaundement pray to any saynt, nor for any soule in purgatory, nor kysse any relyque, nor crepe to Crystes crosse, nor do any worshyppe to Crystes blessed body and bloode in the holy sacrament of the aulter.

But yf any prynce wolde by any lawe or commaundement, compelle hys people to any of those thynges: then Cyndale here playnely teacheth them that they maye and muste styffely wythstande hys tyranny. So that fynally co-
cernynge obedyence / Cyndales holy doctryne is, that the people sholde in the defence of hys false heresyres, not let to dysobaye but stubernly to wythstande theyr prynce.

B whych yf any man were so mad to do / then were therfore in theyr obstynacye burned, or otherwys in theyr rebellyon slayne: there were the tryumphe the greate reste and glory of Cyndales deuclish prowde dyspytuous harte, to despyte and reioyce in the effusyon of suche peoples blode as his pop-
sened bokes had mysferably bywyched, and from trew cry-
sten folke, turned into false wycked wyches.

Now to the intent that ye maye the more clerely perceyue the malycyouse mynde of these men, and that theyr pestylent bookes be bothe odious to god and dedely contagious to men / and so myche the more peryllous in that theyr false heresyres wplyly walke forth vnder the counterfayt bylage of the trew crysten sayth: this is the cause and purpose of my present labour / wherby god wyllyng I shall so pull of theyr
C gape papited bysours, yf every man lystyng to loke thereon, shall playnely perceyue and byholde the bare vgly gargyle faces of theyr abomynable heresye.

And for because the mater is longe and my leysourfeld a shorte: I can not as I sayne wolde sende out all at ones, but yf I sholde hepe styl all together by me lenger then me thynketh conuenient.

I sende out now therfore of this present worke, these three bookes fyrste. In the fyrst of whiche I answered Cyndales preface made before his answer to my dialoge / whiche preface of hys is in a maner an introduccyon into all his heresyres. The seconde boke is agaynst hys defence of hys translacyon of the new testament. The thyrde agaynst two

cc chapters

The pꝛeface

chappȝters of Tyndales answere / þ̄ tone, whyther the woꝛd were afoꝛe the chyꝛche oꝛ the chyꝛche afoꝛe the woꝛde / the tother, whyther the apostles lefte any thyng vnwyten necessary to saluacyon, wheruppon greate parte of all hys heresydes hange.

Now shall I (god wyllynȝ) at my nerte leysoꝛ go ferther in hys booke, and come to the very bꝛest of all this batayle / that is to wyt the questyon whyche is the chyꝛche. For that is the poynt that all these heretyke by all the meanes they may labour to make so darke, that by theyꝛ wyllys no man sholde wyt what they meane. But I truste to dꝛawe the serpent out of hys darke denne / and as the poetes sayne that Hercules dꝛew vyppē Cerberus the mastiffe of hell into the lyght where hys eyen dased: so shall I wyth the grace of that lyght whych illumyneth euery man that cometh in to this woꝛlde, make you that mater so lyghtsome and so clere to euery man, that I shall leue Tyndale neuer a darke coꝛner to cꝛepe into, able to hyde hys hed.

Then after that I haue so clerely confuted Tyndale cōcernynge that poynt, and shall haue playnely pꝛoued you the sure and stedfast authoꝛyte of Crystes catholyke knowen chyꝛche, agaynstē all Tyndales tryflynge sophystycacyons / whyche he wold sholde seme so solempne subtyl insolubles, whyche ye shall se pꝛoued verry frantkye folyes: after thys done I say, befoꝛe I go ferther wyth Tyndale, I purpose to answere good yong ffather ffrith / whych now todaynly commeth forth so sagely, that .iii. olde men, my brother Rastell, the byshoppe of Rochester & I, matched wyth ffather ffrith alone, be now but verry babyes, and as he calleth vs insipientes. But thus goth þ̄ woꝛlde forth bytydene ffrith and vs. He encreaceth I se well as fast as we decay. For ones I wene the yongeste of vs thꝛe, thꝛe dayes ere ffather ffrith was boꝛne / had lerned within a lytle as mych as ffather ffrith hath now. Now be it, I shall leue yonge ffather ffrith in his pryde & gloꝛy foꝛ þ̄ whyle. But whē Tyndale is ones in þ̄ article touchyng þ̄ chyꝛch cōfuted: the hath ffrith alredy concernynge purgatoꝛy clerely lost the felde / and all hys welbeloued boke is not worth a boton, though it were all as trew as it is false. For then is the sayth of the chyꝛche in that poynt infallyble, oꝛ at the lest vnculpable, were there scrpyture therfoꝛe oꝛ not. And no scrpyture can there pꝛoue
the verry

to the crysten reader.

I the very trew chyrych to holde an article as trew sayth, that were in dede dampnably false.

And yet shall I for all that go farther wryth yonge father fryth, and to wch of god wyll euery parte of hys frellhe paynted boke/and so shall I plukke of I truste the moste glouyouse fethers from hys gaye peccoks tayle, that I shall leue hym of he haue wryt and grace, a lytell lesse delyghte & lyhyng in hym selfe then he seemeth now to haue/whyche thyng hath hytherto made hym for to stande not a lytell in hys owne lyght.

I praye god hartely sende that yonge man the grace to bestow hys wryt and lernynge such as it is, aboute some better busynes then Tyndale myse bestoweth it now. for now is frythys wryt and lernynge, nothyng but Tyndales instrument wherby he bloweth out hys heresye.

Finally after that I shall haue answered fryth/I purpose to retourne agayne vnto Tyndales boke, and answer hym in euery chapyter of he hath unpugned in the .iiii. bookes of my dyaloge, wherin I truste to make euery chyld perceyue hys wryly folyes and false craftes, wryth hys open shameles lyes put in and mengled amonge them/wherwryth he sayne wolde & weneth to bynde in such wyse the world, that folke shold not espye the falsched & foly of hys execrable heresyes.

I thynke that no man dowteth but that this worke both hath ben and wyll be some payne and labour to me / and of trouth so I fynde it. But as helpe me god I fynde all my labour in the wrytyng not halfe so greuous and paynfull to me, as the tedyoule rebrynge of theyr blasphemouse heresyes/that wolde god after all my labour done, so that the remembraunce of theyr pestilent errours were araced out of englyshe mennes hertes, and theyr abomynable bookes burned vpp, myne owne were walked wryth them/ and the name of these matters vtterly put in oblyuon. Now be it syth I se the deuyl in these dayes so stronge, and these deuelyshe heresyes so sore set a broche in some vnhappy hertes, that they neuer cease in all that euer they may to sprede these bokes abroad to suche as kepe them in hidermoker, & secretely poyson them selfe wryng the bokes were very good whyle they rede but the alone/and then of those euill bokes so many dayly made by so many idle heretikes and by & by sent hyther: it were nede as me seemeth that dyuerse

Et ii. wyle

The pzeface

wyse & well lerned men sholde set theyr pennys to the boke/
whych though they shall not satysfye them that wyl nedes
be nought, yet shall they do good to suche as fall to these
folke of ouersyghte, wenyng y theyr new wayes were well.

Luce. 16.

Our sauour sayth that y chyldren of darkenes be more
polytyke in theyr kynde then are the chyldren of lyght in
theyr kynde. And surely so semeth it now. For these false
faythlesse heretykes, whose hertes are in the depe darke don
geon of the deuyll/are more wylly and more besy therwyth
in setting forth of theyr hereses, then are the faythfull ler-
ned folke in the defence of the trouth.

And as the trew dysciples of Cryst were in slumber and
fell in slepe in Crystes company, whyle Judas the traytoz
was wakyng and watchyng aboute hys detestable trea-
son: so whyle these Judasys watche & study about the ma-
kyng of theyr vnglacypouse bookes, good and trew byle-
upng men, that were mete to answer them, and that were
able in wytyng to mych more then ouermatche them, yf
they wolde wake and praye and take the penne in hande/be
now so forweryed wyth the sorowe and heuynesse to se the
worlde ware so wretched, that they fall cun in a slumber
therewyth and lette these wretches alone/ saupnge that yet
sometyme some good Peter in a good zeale so smyteth of Sal-
chus eare, that god setteth it on better agayne and gructh
it grace to drawe bakke from the herkenyng of false he-
relses, and to gyue it selfe to the heryng of Crystes trewe
catholyque fayth. And sometyme agayne some good holy
Doule shaketh the popsened adder into a fayre fyre/ y lyeng
and lurkyng amonge the dyre frutelesse fagottes catcheth
good folke by the fyngers, and so hangeth on theyr handes
wyth the popsen styng of false onely fayth, that they wolde
wythholde them from settinge theyr handes to any good
vertuose workes.

But now leupnge other men to do as god shall lyke to
put in theyr myndes: I shall for my parte performe that I
haue promysed yf god gyue me lyfe and grace therto. For
as for leysore shall not I truste one tyme or other lakke to
suffyse, for so mych & for mych more to. whiche when I
haue as I before sayd all togyther performed: I wolde in
good fayth wyshe that neuer man sholde nede to rede any
worde.

For su-

to the crysten reader.

I For surely the very best waye were neyther to rede thys
no: theys/ but rather the people vndered to occupye them
selfe besyde they: other busynesse in prayour, good medytat-
cyon, and redyng of suche englyshe bookes as mooste may
no: p:lyc and encrease deuocyon. Of whiche kynde is Bo-
nauenture of the lyfe of Cryste. Sermon of the folowynge of
Criste, and the deuoute contēplatyue booke of Scala per-
fectionis wpth suche other lyke/then in the lernynge what
may well be answered vnto heretykes.

The very tryacle were well losse, so that all venome and
poyson were bitterly lost therwyt. And better were it not
to be syk at all/ the of a grete syknesse to be very well heled.

¶ And yf it myghte be prouyded that euery man sholde be
so well tempered, that no man sholde by dystemperance fall
into dyscase: then were it better that y physycyon bestowed
all hys tyme about that parte of physyke that teacheth to
p:serue our helthe, then to wyte any worde of that parte
that restorēth it. But syth it can neuer be brought to passe
that poyson wyll be forgotten, no: that euery man shall vse
hym selfe so cyscumspetely, but that eyther of ouersyghte
o: aduenture some shall haue nede of cure: therfore it is ne-
cessary that tryacle for the tone, and other medycynes for y
tother be prouyded and had. And therfore as I wold wyshe
that they: bookes were all gone and myne owne therwyt:
so syth I se well that that thyng wyll not be / better it is I
reken that there be tryacle redy, then the poyson to tary and
no tryacle for it.

¶ Now be it though euery shoppe were full of tryacle: yet
were he not wylse I wene that wolde wylfully drynke poy-
sen fyrste to drynke tryacle after/ but rather caste the poyson
to the deuyl, and let the tryacle stande for some that sholde
happe to nede it. And lykewylse wolde I counsaile euery
good crysten man, and specyally such as are not groundely
lerned/ to cast out the poysoned draught of these heretykes
bokes, whych when they be dronken downe infecte y reader
and corrupte the soule vnto the euerlastyng deth/ and ther-
fore neyther vouchesafe to rede they: bookes no: any thyng
made agaynst them neyther, but abhorre to here they: here-
syes so mych as named/ acco:dyng to the gracpoule coun-
saile of y blessed apostle Poule agaynst fornyecacion, where
he wyrteth vnto the Ephesians: Let not fornyecacion be so

Ephes. 5.

Et iii. mych

The p[re]face

mych as named or spoken of among you. And yet syth that wolde not be brought to passe that he counsayled, and wold fayne haue had obserued: he was fayne hym selfe to speke therof and wyte therof to arme the people agaynste it, in mo placys then one/as both he and other apostles and all holy doctozs synnys haue ben dreuen to wyte agaynste herelues, & yet wold fayne that folke wolde so clere haue caste all heresydes out of remembraunce, that neyther theym selfe shulde haue neded to wyte therof, no; other folke to rede y parte of theyre bokes.

And therfore as I wolde aduise any man neither to rede these heretykes bokes no; myne, but occupy theyr myndes better/and standynge fermely by the catholyke faith of this xv. C. yere, neuer onys muse vppō these newe fangled heresydes: so vn the tother syde yf it mysse hadde any man to fall in such a fonde affectyon & vayne curiouse mynde, y neither parell temporall in brech of hys pryncys proclamacyon & the lawes of the realme, no; y parell spyrituall in hurtynge of his owne soule, no; they both to gether by puttyng hym selfe in daynger to burne both here and in hell, can hold his p[er]chynge syngers frome theyre poplens bokes/then wold I coulsayle hym in any wyse to rede therewith such thynges as are wrytten agaynste theym, and wayp them both at the leste wyse indyfferently/and not to fall sodenly so d[ri]nke in the newe muste of theyre newefangled neweltyes, that the olde hollome wyne with whych good folke haue lyued now this fyften hundred yere, offend theyr d[ri]nke taste, bycause yf it is not so walow swete but d[ri]nke more of y verber.

Forthermore for as mych as accordynge to the wordes of Cryst, It wyll none other wyse be, but that some stiblyng blokkys wyll allway be by malycouse folke layed in good peoples way/though beste were to stoppe your wayes vtterly and g[iv]e none helyng to any false enchauntors that wold by wyche you wplyp, to make you delyte in those bokes: yet sith some that be playne & symple may fortune to be secretly mysse lede by false wply shrewes excepte they be well armed before/ I doute not by godes grace but yf they rede fyrste y thynges that are wrytten agaynste theym, they shall them selfe be able to recte and confoude any deupl that wolde drawe them to them. And therfore as I am sure that euyl and vng[ra]ciouse folke shall euer fynde the meanys y suche bookes

to the cryſſten reader.

I bookes ſhall neuer in ſome corners lakke, wherby good people may be deceyued and corrupted: yt ys more thenne neceſſary that men haue agayne at hande ſuche bookes as may well arme them, to reſyſte and confute them. Of which kynde of good bokes all be it I knowe well there may and dowte not but there ſhall be, many better made then myne/ and that ſome ſuch I ſe alredy: yet haue I not ſo ſieghtly ſeen vnto myn owne, nor ſhoſſed it by ſo haſtely, nor let it ſo paſſe vnloked out by better men and better lerned alſo then my ſelfe/ but that I truſte in god it maye amonge the better ſtande yet in ſome good ſtede. And that it ſo maye to goddes honour and the proſpſte of ſome good folke, I heretely byſeche our lord/ wythout the adſpiracyon and helpe of whoſe eſpecyall grace no labour of man can proſpſte/ and

B to whom therfoze be all thanke referred, whyche lyueth and regneth in eternall glouye. To whych as he hath all redy brought many a bleſſed ſaynt: ſo mote his mercy brynge with ſpede the ſoules that are in purgatory/ and gyue vs y here lyue in this wretched worlde, ayde and helpe of grace by trewe fayth and good workes to ſolow them, the rather by the interceſſyon and prayours of all his holy ſayntes y are all redy wyth hym.

A. M. E. N.



The p[re]face of Tyndall, w[ith] the
answere vnto the same.

Tyndall.

3



He grace of our lord, the lyght of his sp[ir]yt, to se and to iudge
trew repentance toward goddes law, a fast sayth in the mercy
full p[ro]mises that are in our sauyour Cryste, seruent loue toward
thy neybour after the sample of Cryste and hys sayntes, be with
the (O rede[m]er) and with all that loue the trouthe, and longe for
the redemption of goddys elect. Amen.

More.

3



Tyndall here begynneth w[ith] an holy sa-
lutacyon, and so doth Luther to, and so
doth frere huskyne to, and so doth euery
sonde felow of any of theyr sectys. They
begynne theyr p[re]sles in suche aposto-
lycall fashyon, that a man wold wene yt
were wyrtten from saynt Paule hym self.
But wolde god they wolde onys rather folow hym truly in
fayth and good workes, then in symulacion of lyke sanctyte
w[ith] theyr holy salutacyons.

C

For yf men cōsyder y where Tyndal here prayeth holy-
ly for the lyghte of the sp[ir]yt to see trew repentaunce/he then
teacheth hym selfe a sodayne slepyghte repentaunce/for bedyng
both confessyō & all doyng of penaunce: they shall yf they
be good men sett lytle by hys holy salutacyon. And when
they cōsyder that where he prayeth god sende theym a fast
fayth/hym selfe teacheth a false fayth agaynst y sacramēts,
and meneth that they shulde be fast in the same: there wyl
no good crysten man can hym thank for that holy prayour.
And where he prayeth here so holply for the loue of y neygh-
bour/yf men loke on the loue that ys v[er]y v[er]y amonge all the
maysters of that hole holy secte, & cōsyder theyre lyuyngeys,
and loke vpon frere Luther the very father of theyr hole
secte, and se hym ronne out of relygyon, & fallen to fleshe
and caryn and lyue in lechery w[ith] a nūne vnder name of
wedloke, and all the cheyfe heddis of then late monkys &
freres, and now apostatas & lyuynge w[ith] harlotes vnder
the name of wyues: he that lokyth on thys and then seeth
theym and theyr scolers, as Tyndale here and suche other
come forth and speke so holply/wolde he not wene that yt
were a sorte of freres folowynge an abbote of myscule in a
Christemas game that were pykked in blankettes, and the

a.i.

Sholde

sholde stande vp and preche vppon a stole and make a mow- **A**
nyng sermon.

And as lewd sermons as they make in such noughty games,
wold god y these menys ernyst sermons were not yet mych
wurse. But surely as euill as y tother be / yet is there moze
harne & moze dedely popson to in this one sermone of Tynd-
dalls, as ye shall here or yt come at y ende: then in an hun-
dred sermons of frere frappe, that fyrste gapeth and then
blessyth, and loketh holply and precheth rybauldye to the
peopell that stande aboute.

For there is not the worste thyng that frere frappe pre-
cheth in a lewde spozte: but fader Tyndall here wyrteth
mych worse in very great earnest, & mych worse then doth
the tother abusyth the scripture vnto yt.

The tother when he precheth that men may lawfully go **B**
to lechery / he maketh comunely some fonde textes of his
owne hed, and dare not in such madde matters medle wyth
y very scripture yt selfe. But Tyndall teacheth vs in good
earnest that freres may walke out and wedde nunnes / and is
neyther aserd nor ashamed to draw y holy scripture of god
vnto the mayntenaunce of abhominabyll synne and seruyce
of the deuyll.

The tother rybaulde in hys fonde sermon medleth but
with fleshy byces and worldly wantonnes. But Tyndall
here with an earnest hyghe professyon of godly spyrytuall
doctryne teacheth vs a fals fayth & many mortall heresyes,
and wolde with scripture destroye the scripture / and amyd
dys hys earnest holynes falleth in to mokkes and mooves, &
maketh madde appylle iestyngge agaynste the holy cerimo- **C**
nyes and blessyd sacraments of our sauour Chyrste / & the
thynges sanctyfied wyth the blessyd blode of oure sauour
Tyndall turneth in to scozne. Neuer was there any scof-
fynge frere frappe prechyng vpon a stole, that durste play
the knauylle foole on suche a falsshyon as ye shall se Tynd-
dall do here. For yf any sholde / his audyence (were they neuer
so wanton) wold yet at suche wordes (yf any sparke of chry-
sten 3e remayned in theyr hartys) pull downe the rybauld
by th. vte, and breke the stole vppon his hed.

And now where as he saluteth vs wyth the lyght of the
spyryte, and entendeth to bryng vs in darkenes of the
deuyll / where he speketh of trewe repentaunce, and then
wolde put away two partes thereof, that is to wyt bothe
confessyon

A confession and satisfaccyon / and where he speketh of false fayth, and the teacheth a false presumptuous faythe, wth such truste put in fayth alone that he rekeneth all good wo^rkes fruteles and vnprofytable, and that fayth alone suffyseth to saluacyon, how dyuelyshe that any man lyue besyde: we may well perceyue that these that so teache, be wth they^r holly salutacyons the false ydle prophetes of whome the blessyd apostle Pawle wryteth vnto the Romayns, that by they^r swete blessinges waste oute and empye the poore wydowes houses. For by such holly salutacyon, as by swete blessinge praynge for them so good thynges as they seme to do: they wyne they^r hartys to assent after to they^r heresydes, and so expell and kylle trew fayth in they^r hartes / and god so taken from them they make the wydowes, also waste and empye oute the substancyall vertues of they^r soules.

Rom. 16

But nowe when he speketh of feruent loue after the ensample of Cryste and his saintes / as earnest as the matter is, who can forbere laughynge when he seeth y^e lecherouse fleschly loue of those freres and they^r nunnes / wherof tyll Cyndall can tell vs some lyke ensamples of Chryste and his sayntis, that any of them were wonte to breke they^r vowes of chastyte and fall to suche fylthy lechery / tyll he can tell vs that, we may well tell hym that hys holy praper of feruent loue here in his prologe / goeth quyte agaynst his purpose and shameth all his hole boke after.

C wherfore good Cristen reders who so shall happen to rede his pernyccious boke, take wysdome wth you as I dowte not but ye wyll / and be not so ledde wth a few paynted holly wordes as yt were wth the beholdynge of a pekokkes taylor but that ye regarde that wth his fowle fete also / and loke well whyther he walketh and to what ende he speketh, and consyder hym by the hed maysters and archheretiques of hys vnglacypous secte / whych when they haue spoken as relygiouusly as he, yet haue as ye see well shamesfully shewed them selues open incestuous harlottes, and that of the moste abhominable sorte deflowryng relygiuous women.

And Cyndall hym selfe (whych thyng is worse then the dede dopng) maynteyneth in hys boke they^r dede for well done.

Cyndall.

Our sayour Jesus in the xxi. chapter of Iohn at his laste souper whē he take his leaue of his disciples warned them sayeng, the holy goost shall come and re-

Ill. In the

Cyndale is now þ
 both gosse sent do-
 wne from heuen to
 rebuke þ iudgement
 of all crystendome
 thys . xlv. C. yere
 passed.

like the worlde of iudgement, that is he shall rebuke the worlde for lacke of trew
 iudgement and dyscrecion to iudge, and shall proue that the tasle of theyr mou-
 thes is corrupte, so that they iudge swete to be sowre and sowre to be swete: and
 theyr yees to be blynde, so that they thynke that to be very serwyce of god which
 is but a blynde superstyeyon, for zeale of whiche yet they persecute the true seruice
 of god: and that they iudge to be the law of god whiche is but a false imaginacy-
 on of a corrupte iudgement, for blynde affecteyon of whiche yet they persecute the
 true law of god and them that kepe yt.

More.

How sone myght a pore symple soule be ledde to thynke,
 that all those that beleue not as Cyndall doth, were in a
 wronge way and in a false belyeff/ when he heryth Cyndall
 here lay agaynst them the wordes of our sauyour hym selfe
 spoken vnto his dysciples in his laste soupper.

But nowe they that be lerned and know the place in the
 gospel, pceyue very well þ Cyndall here synfully doth ab-
 use the holy wordes of Chryste, and manifestly mystorneth
 the mynde and sentence of our sauyour, folowynge theram-
 ple of the deuyl that alleged the scripture vnto Chryste in
 deserte.

For as the dyuell there falsely wrested þ scripture of god
 and leyd yt agaynste god: so dothe Cyndall here wreste the
 worde of our sauyour agaynst hym self and his hole chyrch,
 I say his hole chyrche not the clergye onely, but the hole co-
 gregacyon of all crysten people.

For yt is well knownen that Chryste spake those wordes
 agaynst the Jewes and Paynims that refused him and his
 true fayth/ shewynge that þ holy goost at his comyng shold
 reprove theyr false iudgemēt and theyr vnfaucry taste, that
 iudged swete sowre & sowre swete, and that he shold teache
 his chyrche and his congregacyon the very trueth and lede
 them in to all trueth that sholde be necessarye for theyr
 saluacyon.

And this promyse hath the oure sauour bothe made in the
 gospel and also fulfilled in dede. For the holy goost hath
 not fayled to teache his chyrch all such kinde of trueth from
 the begynnynge hitherto, nor neuer shall cease so to do, as
 well by his owne holy secrete worde vnwrytten in the scrip-
 ture, and yet by hym selfe wrytten in chrysten mennys har-
 tys/ as by his holy scripture eyther wryte in tables of stone
 or in bestes skynnes/ accordynge to his owne wordes spokē
 as well by þ mouth of þ prophete Ezechiel, as of the blessyd
 apostle

A apostle saynt Paule.

These trutheſ had the apoſtles, the martyꝛs, the confeſſours, the holy doctours of Chryſtes chyrche, and the comen cryſten people of euery age from Chryſtes dethe hytherto. And in this comen knowe chyrche of chryſtendome (excepte ſuche as at ſondꝛy tymes haue fallen there from, as Arius, Pelagius, Donatus, wycliffe, and Huſſe, & ſuch other/ and now Luther, and Tyndall, and frere Huſkyn, and theyꝛ felowes) hath euer the true iudgement remainned & the ryght ſauored taſte/ and neuer loſte any of thoſe heretyques theſe neceſſarye trutheſ, tyll the dyuell hadde thoꝛow pryde, enuye, and malpce, made them ſet naught by the chyrche. And then dyd he caſte them forthewyth in ſuche a feuer that they clene loſte theyꝛ taſte/ and then dyd they as Tyndall dothe

B now, iudge ſwete that all chryſtendome iudged ſowe.

And by thoſe trutheſ and thys ſapth alwaye from the begynnyng kept in Chryſtes chyrche/ be we now very ſure ꝑ thys newe ſapth of Luther, Tyndall, and frere Huſkyn is very ſonde and falſe, and that theyꝛ mouthes are all out of taſte/ ſyth that from Chryſtes dethe hytherto all holy men, all good people, all true chryſten nacyons, haue ſauored alwaye thoſe meatys to be good and hoſſome, whych theſe ſonde felowes aſſyꝛme now to be bytter & peryllous meate/ and haue alwayes aſſyꝛmed foꝛ vnſauery meate and cuyll, ſuche as now theſe mad men aſſyꝛme to be well ſeaſoned & good / & haue alwayes hytherto reputed foꝛ ſhamefull and fylthy lechery, the fleſhly cōwplyng to gether of freres and nonnes, that theſe loſels now do boldely put forth & auowe foꝛ good and lawfull matrimonye.

C If Tyndall graunte that I ſay trewe in this/ then ſhall he be ſayne to graunte that the woꝛdes whych he allegeth agaynſt vs ſpoken by the mouth of our ſaupoure be not ſpoken agaynſt vs that byleue as all Chryſtes chyrche hath byleued euer hytherto/ but that they be ſpoke agaynſt hym ſelfe and his felowys ꝑ byleue ꝑ contrary. And on the other ſyde yf Tyndall deny me thys, and wyll ſaye that all good men and goddes electes haue alwaye byleued as he & thys felowes do teache / and that they haue alwaye taught and done ꝑ ſame: let Tyndall then tell vs one good honeſt mā, what ſpeke we of honeſt man? let hym tell vs of any one ſo very a ſtarke rybawde in all this. xv. C. yere afore Luthers dayes and hys, that euer taught that it was lawfull foꝛ a

¶ Tyndale taketh here saith Poule at his pleasure for saith Poule spekerh not there of bozne agayne nor new created wyth h spyrte/ but that sensualme as those that be carnall & ostencious, be not mete for the perfite doctrine of spyrte all reuelacione, and then by that place Tyndalea spirytual all sorte be not spirytual nor mete vessels to receiue & gyue out the doctrine of h spyrte/ for there be no people so carnall & so ostencious as they

Saynte Poule in that place speketh not of any serche that spirytual me shuld make of the cause of goddis commandementis/ but Tyndall sayneth h thing to finde by h serche of h cause some discharge of the commandment.

frere to wedde a nunne. If Tyndall shewe you not thys as I wotte well he can not: than be ye very sure that sythe euery holy man before hys dayes hathe taught the contrary, and hath had yt in detestacyō, & he now defendeth yt for good agaynst all good men y hath bene euer synnys Crystes dayes to hys owne/ how holy a tale so euer he tell you besyde & how so euer he paynt yt wyth scripture, wrythen and wrested owte of all good course, ye may be sure ynoughe that hys doctryne ys for all y very starke noughte in dede, and that he meanyth no good/ and that yf he beleue as he teacheth, as I verely beleue he doth not/ hys sayth ys very false

Tyndall

¶ And thys same is it that Poule saythe in the seconde chapter of the firste epysle to the Corinthians / how that the naturall man that ys not borne agayne and created anew wyth the spyrte of god, be he neuer so grette a philosopher, neuer so well scene in the lawe, neuer so sore studyed in the scripture, as we haue ensamples in the pharysies: yet he can not vnderstand the thynges of the spyrte of god / but (sayth he) the spyrtyuall iudgeth all thynges, & his spyrte sercheth the depe secretis of god / so that what so euer god commaundeth hym to doo, he neuer leueth serchynz tyll he come at the botom, the pyth, the quicke, the lyfe, the spyrte, the maye, and very cause why, and iudgeth all thynges.

More

ye consyder well that Tyndall in these wordes wolde ye shulde wene that these folke of whom saynt Poule speketh in that place/ be such as can not sauour the doctryne of Luther, frere Huskyn, and hym. But then consyder agayn vpon whome hys wordes fall. for ye dowte not nor hym selfe can not denye/ but that hys doctryne ys farre frome h taste of saynt Austeyne, saynt Hieroe, saynt Ambrose, saynt Cyprian, saynt Gregore, and all those olde holy doctours of Crystes chyrche vnto Luthers dayes and hys / or els as I sayd let hym tell me whyche of all theym dyd not abhorre that a prestre shulde wedde a nunne. And therfore thus ye se y by Tyndalys holy tale there were none of all them were they neuer so gret philosophers, neuer so well seen in h law, neuer so sore studyed in scripture/ that coulde vnderstande h thynges of the spyrte of god, bycause they were but naturall men not borne agayne nor created a newe wyth the spyrte of god.

How knoweth Tyndale that none of all these that hathe bene

I bene aduersaries to his doctrine, y^e is to wytte of all good men that euer were in crystendome syth Cryste was borne vnto Tyndalys tyme, was borne agayne oꝛ newe created wyth the spyrte of god. Howe hym selfe vnderstandeth his hygh spirytual wordes I wote nere/ but I wote well that all those holy fathers were reputed foꝛ good crysten/ and I wene they were all baptized and boꝛne agayne of water and y^e spyrte as our saupour sayd vnto Archodemus/ & after y^e they lyued well and spyrtyually, and dyed well and spyrtyually, as appereth by theyꝛ bookes and hystories wyten of theyꝛ lyues, and myꝛacles shewed foꝛ them of god after theyꝛ deeths. And vnto suche symple groce carnall peopell as we be/ these thynges seme well to shewe that they were boꝛne agayne of god & new created wyth his spyrte/ and so by Tyndalys owne tale shold seme able to vnderstande the thynges of the spyrte of god.

But yet wyll Tyndale none of that. Foꝛ he lyketh not theyꝛ iudgement/ but he sayth that y^e spyrtyuall iudgeth all thynges. And where as saynte Paule in the place alledged by Tyndale sayth that the holy goost the spyrte of god sercheth euen the depe thynges of god, bycause that vnto that holy spyrte whych is god there is nothyng of god vnknoꝛwen: Tyndale taketh that hygh power vnto his wurshyppefull spirytual sorte/ sayeꝛg the spyrtyuall iudgeth all thynges, and his spyrte sercheth the depe secretys of god. And with this not satisfyed/ he amplifeth and enhaunceth theyꝛ holy serche bypon heꝛth/ and sayth that the spyrte of theyꝛ spirytual sorte serche the depe secretys of god so far, that

C what so euer god commaundeth them to do/ they neuer leue serchyngge tyll they come at the botome, the pyth, the quicke the lyfe, the spyrte, the mary, and very cause why/ and so iudge all thyng.

what an hepe of hygh behement wordes hath Tyndale hete heped by to gyther: who wolde not wene that he were wyth some holy medytacion carped by in Ennoke and Helias chare. But yet good crysten redeꝛ foꝛ all his holy tale/ remember agayne the frere and the nunne, Luther and his wyfe Tyndales owne mayster and maystres, the chꝛeff hed & authoꝛ of his hygh spyrtyuall sayth. Foꝛ Luther ye wote well (yf Tyndale and his felowes be spyrtyuall & electys) must as theyꝛ fyrst authoꝛ of theyꝛ new spyrtyuall secte, be nedys one of the very chꝛeff. Let not therfoꝛe Tyndall (good redeꝛ)

The answer

reder) wyth his gay gloriouse wordes carye you so fast & so far away, but that ye remembre to pull hym bakke/ by the sleue a lytle, and aske hym whyther his owne hyghe spirytuall doctour mayster Martyne Luther hym selfe, beyng specially bozne agayne & new created of the spryete, whom god in many places of holy scripture hath commaunded to kepe his bolwe made of chastyte / when he then so far contrarye there vnto toke out of relygyon a spouse of Crysste, wedded her hym selfe in reproche of wedloke, called her his wyfe, and made her his harlot, and in double despyte of marriage and relygyon both, lyueth wyth her openly and lyeth wyth her nyghtly, in shamefull inceste and abominable bycherye: dothe he the whyle after Tyndale's hyghe wordes serche the depe secretys, and neuer leue serchyng till he come to the botome, the pyth, the quicke, the lyfe, the spryete, the mary, and the very cause of that commaundement why, and so iudgeth all thynges?

Thus good reders examyne hym/ and then shall ye perceyue how fondly suche an hyghe pure spirytuall processe, accordeth wyth such a baas fowle fleshly lyuyng. But Tyndale hath an hope that whyle he paynteth his prologe wyth such gay colours of spirytuall vertue: there can no man in the meane whyle remember and consyder what vngacious frute they? Deceytfull doctryne & false fayth bryngeth forth. And therfore to carye the reder farther of/ from the remembrance therof/ he letteth goo by they? fylthy lechery and ho-lyly spekeh of loue.

Tyndale.

Take an example in the great commaundement, loue god with all thy hart/ the spirytuall serbeth the cause and looketh on the benefyts of god, and so conceyuethe loue in hys harte.

More.

In thys example of the great commaundement of louyng of god / there can lacke no causes, but wythout any farre serche there offer them selfe I now at hande, except men wil fully wyl forget them.

But yet all be yt that in many thynges a man may peraduenture well and with frute enserche the cause of goddes commaundementys/ yet may the spryete of a man that were as spirytuall as Tyndale is or Luther eyther, and take frere Huskyn to them/ go some tyme to far in the serchyng of the depe secretys of god, and wade so farre therin/ that he shall synde

Fynde these wordes of holy scripture true, He that is that the
 sercher of the maiestye shall be oppressyd of the glorie / and
 he shall fynde the depe secretis of god so depe, that y secretē
 botome wyl not be founde oute for hym / and specially in
 that thyng in which Tyndall and his felowes be as I shall
 hereafter shew you moste presumptuously beise / that is in
 goddys fynall electis & predestinatys, wherof saynt Paule
 cryeth hym self, *O altitudo diuinitarū sapientie & sciētie dei.* *O p̄ heyrth*
 and depenes of the ryches of the wysedome & science of god.

Prover. 29

Rom. 11

And as for that that Tyndall sayth, that what so euer
 god commaundeth the spyrituall man to do, he neuer leueth
 serchyng till he come at the botome, the pyth, the quicke,
 the lyffe, the spyryte, the mary and the very cause why, and
 iudgeth all thynges: I say as I sayd byfore it may peradue
Bture in some thynges do well to consyder the causes of god-
 des commaundement, so yt be done moderately and wyth
 reuerence. But many suche spyrituall persones as Tyndale
 is and Luther, and scere huskyn / so be wonte to reason and
 serche the cause of goddes commaundementys wyth them
 selfe as kynge Saul dyd / or bytwene the dyuell and them
 selfe as our mother Eve dyd, that they fall vppon fallacyes
 and false causes / wherby lyke as Saul was deceyued in
 laupnge of the bestes for sacryfice, whych bestes god hadde
 p̄cypely commaunded hym to destroy / and Eve was so by-
 gyled that she thought she myght well ete the apple whiche
 god hadde p̄cypely commaunded her to forbere: so doth I
 say to, these men that ar in this new fashyon spyrituall, the
 dyuell theyr euyl spyryte and them selfe wyth theyr inces-
Csaunte serche fynde out false causes, wherof they take occa-
 syon to breke the commaundementys of god / whych com-
 maundementys othe good seely symple soules wythoute
 any serche obserue.

Regum. 16

Gen. 3

As for ensample, lo where as god hath in holy scripture
 euydently commaunded, that who so make a vowe shall per-
 forme and kepe yt, as is wyte by the holy Psalmiste, *Uowe*
ye and pay your voves to our lord / and where as our blef-
 syd lady thought her self bounde thereto, & all p̄ holy sayntes
 synnys Cristes dayes vnto Tyndals tyme, haue without a
 ny varpance witten & assyrmēd y same, & not onely they but
 also all crysten people both good & badde, haue this .xv. C.
 perē abhorred as an abominable mōster, and accounted yt
 in comen talkyng for suche a prodigypouse crime that euer

Psal. 76

Eccle. 5

Esai. 19

Iona. 2

monke or frere shold wedde an nūne, as they thought shold neuer happen in crystendome, & therfore haue alway tessed that Antecryste sholde be borne betwene a frere and a nūne: these new spirytuall men haue now Luther, Tyndall, and frere Huskyn and the dyuell to gyther, so longe enserched the cause of thys commaundement of god, by whych euery man is comaunded to kepe his bowe / that they haue with longe serche fōūden oute at laste that monkes, freres, and nunnes, be not bounden by that commaundement at all / but may for all theyr bowe lawfully runne out of religyon and lye to gyther when they lyst, and call theyr fylthy lecherie good and lawfull wedloke.

And thus lo good reder these newe spirytuall men wyth theyr depe serche interprete and expowne holy scripture, and fynde oute therin suche godly vertues as this is whych the olde holy doctours coulde neuer fynde therin for lacke of grace by lykelyhod, for we se well they lacked no wyt & had as mych lernynge as these men haue and ten tymes more to, and dyd theyr dyligence to / but they were as yt semyth but naturall onely, not borne agayne nor created of newe wyth the spyryte of god as Luther is and Tyndale & frere Huskyn and hys felowes.

Take ensample sayth Tyndale in the great commaundement, loue god wyth all thyne harte, the spirytuall serchyth the cause and loketh on the benefytes of god, and so conceyueh loue in his harte.

In these wordes I lay no sawte. But all be yt a man myghte asygne other causes of our loue towarde god then Tyndale doth / as for ensample his owne excellent nature and goodnes of yt selfe, worthy to be loued, lauded, and honored of vs, though we shold yt were possyble receyue to oure seife no benefyte at his hande at all: yet I very well alow the cause that Tyndale allegeth, that is to wytte the consyderacyon of the great benefyts of god / & yt is a cause of loue in dede both resonable of yt selfe, and also by many a good and vertuose man alleged and consydered byfore.

But yet me thynketh that this consyderacyon of loue asfyrmed by Tyndale / dothe confounde both Tyndall & Luther & all theyr hole secte, in that they hold that yt is not lawfull to loue and serue god neyther for auoydynge of payne, nor for obteynnyng of rewarde / callng this manner of loue and seruyce scruple bonde and mercennary. This is theyr

comen

I comen oppynpon, and Tyndale hath yt often as well in this boke as in dyuerse other. But now remember good reder & Tyndale sayth here the contrary whych I am glad to here hym say. For I am better content y he say some tyme well then alway naught. And here he sayth ryght well that the respecte of goddes benefyts is a cause of oure loue towarde god, and surely so is yt in dede. For all though y very good and great excellēt nature of god be worthy to be loued of vs and wo:shypped and serued to, for the souerayne and surmountynge goodnes of yt selfe, though we sholde our selfe take no manner of benefyte thereby: yet may we well haue mo causes of loue, honour, and seruyce ioyned therunto.

B yet am I not sure whyther Tyndale wyll saye that I do hym wrong in that I ioyne seruyce wyth loue, where he spebeth not of seruyce but of loue onely. But I haue bene bold to ioyne our loue and seruyce towarde god to gyther/ by cause I verily thynke that Tyndale wyll hym selfe graunt vs, that for what so euer cause yt is lawfull for vs to loue god/ for the self same cause yt is lawfull for vs to serue god. But Tyndale agreeth that we may loue hym for his benefyts/ wherof yt foloweth excepte he say that we may loue for some cause, for whiche it is not lauffull to serue hym: els I say muste Tyndale nedys graunte that for goddes benefyts yt is lawfull for vs to serue hym.

C Now yf Tyndale graunte vs that conclusyon/ we wyll then wade with hym a lytle forther, and ioyne therunto that yf yt be lawfull for vs to serue god for his benefyts, which we haue receyued: yt is also lawfull for vs to serue him for his benefyts which we longe & hope to receyue. And surely as the respecte of his benefyts whych we haue receyued is a good cause of loue: so is the belyef of hys pmyssys & hope of his benefyts to come, a good and a great cause of loue towarde hym.

Then yf we may serue god for his benefyts to come/ yt semeth no dowte but that we may serue hym for to get heuen, whiche is of all benefyts the greateste.

At thys poynte wyll Tyndale happely stykke wyth me/ and he well say styfly that sayth we may vse and serue god therwyth, to thentent therewyth to gete heuen/ for sayth his felowes and he assyume to be the thyng whych onely doth iustifye vs. But then they say playnly that yf we serue god wyth any other good worke, fastyng, prayer, or almoste

deede, to the intent that we may therewith please god the better or the rather come to heuen: this seruyce is vnlawfull, dyspleasaut to god, and playn vnsaythfulnes/ for as mych as we shall as they say be saued onely by Crysstes bloode & by oure helyffe in his promyses of the same/ & therfore they call yt playne idolatrye to serue god wth any good workes for heuen, or to the intent that we myght please god the better therby. for y^e thyng they say were as mych as to make oure self Crysste, and to saye that we wolde be our owne sayours by our owne workes/ and not Crysste by the worke of hys passyon.

In this poynte they stycke styffely/ and when they be answered that all though we serue god wth good workes wrought with his gracyous helpe, to the intent to please hym the better therby/ as hymselfe hath in many places of holly scripture comaundyd vs/ & hope also that suche good workes shall the rather helpe vs to heuyn, and that we shall in heuyn be rewarded for theym and for the respecte of godds commaundement / and for thys entent also we do them as Crysste hath also gyuen vs good occasyon, where he saythe that who so gyue so mych as a draught of colde water shall not lese hys rewarde, and where he byddeth vs gyue vnto y^e pooze to the intent that they may receyue vs in to the eternal tabernacles, and where he sheweth that at the daye of dome men shall haue heuyn for theyr charytable almesse dedes done here in erthe: now when we tell them thus, and that we do neuer the lesse knowlege and confesse therewith that we neyther do nor can do any good worke wthout the speciall grace & helpe of god, and that our deades be comenly so defectyue that though good deades well done be rewardable, yet every man maye fynde in hymselfe great cause to mystruste hys owne, and that we tell them also that all the best y^e the best man maye do, is yet no more than hys deute for every man is of his deute bounden to labour for heuyn and to serue and please god as well and as mych as he maye, and notwithstandinge that we also tell them that the best worke that any mā worketh wth goddys helpe and grace, is not yet rewardable with heuyn of the nature or goodnes of the worke it selfe, all though he suffred every daye in a longe lyfe a dowble martyrdome accordyng to the wordes of saynt Paule, the passyons of thys worlde be not worthy the glozy that is to come that shall be reueled and shewed vppon

Mat. 9

Luce. 16.

Rom. 8

I bpon vs/and notwithstanding that we tell them to/that all the heuynly rewarde of mannes good woꝝkes cometh onely of goddys owne lyberall goodnes, in that it hath pleased hys hyghe bountye to gyue so great a ryche pryce for so pooꝛe and symple ware as are all mēns woꝝkes/ & all be it that we tell them also that god wolde not rewarde our woꝝkes in such wyse, were it not for the shedynge of hys sonnes blood/and so we fynally referre all the thanke and rewarde of our good woꝝkes, bothe the begynnynge, the progresse, and the ende, effectually to god and the merytes of Cristes passyon/when we tell Tyndale and Luther all this yet fare they as though they herde vs not, and styll they synge vs on theyꝛ olde songe that it is ydolatrie to serue god wyth any good woꝝkes, to thentent the better to please god therewith, and the rather to come to heuyn therfore/and that we may not wyth out synne for any helpe to heuynwarde serue god wyth any good woꝝke sauynge onely sayth.

yet when we aske them whyther we may not laufully for the same entent serue god wyth hope to: to that thyng they care not to graunte/but then they confounde the termys of sayth and hope, so as I neyther wote howe nor themsele neyther. Then yf we aske them farther whither it be not laufull to serue god wyth charyte to (whyche now they leue and fall all to lussy loue) wyth intent to get heuyn the rather: to that they let not to graunte also/but they say the cause is for that sayth they say hath alwaye charyte therewith. But all be it that in that poynte theyꝛ assymacyō is fals, as by reason and pleyne scripture hath ben often proued vnto them:

1. Cor. 13
iacobi. 2

C that is ynough to me that they graunte that a man maye laufully loue god and serue hym wyth charyte to thentent to be the rather saued and come to heuyn therby.

For now semeth me that yf we laufully maye (as Tyndale wyll graunt we maye) serue god with y vertues of sayth and hope and charyte, or of any one of them wyth respecte vnto goddys benefytes receyued and also to come / and to thentent therby the rather to be saued & come to heuyn, we may then laufully with lyke respecte, purpose, & intēt, serue god wyth any other vertue that procedeth of sayth, hope, & charyte, or of any suche one of them wyth whyche it is laufull for vs for suche respecte, entent, & purpose to serue god: then wyll not Tyndale denye but that prayer, fastynge, almesse dede, and contynence and clennesse of body, penauce,

trouble of the mynde, wyth sufferauns of trybulacyon or af-
flyccyon of the fleshe wyllyngly taken, wyth many other
outwarde and inwarde woꝝkes/may procede of fayth, hope
and charyte. wherfoꝛe I can not se but that Tyndale as he
graunteth here y^e we maye serue god wyth loue, entending
thereby to please hym and be sayd the rather: so must he
nedys graunte and agre that lyke wyse may we wyth lyke
entente and purpose serue wyth all other woꝝkes aboue
remembryd, procedynge of a faythfull woꝝkyng charyte/
wherof he and all hys sonde felowes in euery place holde
hytherto the contrary.

And thus haue I now playnly deducyd vppon Tyndals
owne woꝝdes the full confusyon of hys owne comen conclu-
sion, so many tymes by hym and hys felowes objected, and
among them all neuer onys yet well prouyd noꝛ neuer able
to be proued, agaynst the profyte of good mennys chrysten
woꝝkes/ foꝛ chrysten be theyꝝ prayers, theyꝝ fastynge, and
theyꝝ almosse dedys, when they be done in fayth, hope and
charyte, and in the state of grace.

Tyndall

And when he is commaundyd to obay the powers and rewlars of the worlde/
he loketh on the benefytes whiche god shewyth the worlde thorow them and
therefoꝛe doeth it gladly.

More.

In this obedyence Tyndale is yet content to haue a re-
specte to the benefytes that god woꝝketh and shewyth the
worlde thorow the powers and rewlars of the worlde, & put-
teth that foꝛ eyther the onely or the chiefe cause of hys obe-
dyence, as he putteth it foꝛ the onely or chiefe cause of god-
dys commaundement. In whiche kynde of obedyence se-
meth not the greatest vertue, when a man obeyeth onely foꝛ
hys owne aduauntage/ but the very chrysten obedyence is
to obaye specially foꝛ that god so comaundeth, and not so to
serche and lymyte the cause of goddes comaundement / as
he may therby take hymselfe & gyue to other an easy bolde
occasyō to dysobaye, resyste, and rebell agaynst theyꝝ hedys
and rulers, pretendynge that they be not profytable.

Thys thyng meanyth Tyndale as it appereth by hys
woꝝdes here in the cause of hys obedyence, to the powers
and rulers of the worlde / & as it appereth in dyuers other
places of hys woꝝkes and Luther his maysters to. But god
all though he wyl that the gouernours and rulers of the
worlde

I world sholde be good and profytable to the people / yett wyll he not that the people shall measure the dewty of theyr obedience by the onely rule and measure of theyr owne profyte and comodite / but that they shall obaye theyr prynces and other rulers and gouernours, bycause that they be theyr gouernours and rulers, and bycause that god hath so comaunded. For yf they may measure theyr obedience by y measure of theyr owne profyte as Tyndale telleth vs: they shall sone seke occasyon of sedycion, and therof do themselfe also more harme in one daye then sholde theyr ruler in many yeres, all were he ryght vnprofytable in dede / as appereth by the vylandyshe Lutherans in Almayn, whyche measurynge theyr obedience by Tyndalys rule gyuen them before by Tyndalys mayster / became all vnrule and dysobeyd and rebelld agaynst theyr rulers, and therby dysobeyd goddes comaundement, and brought therby the vengeaunce of god vppon theyr owne heddes, to the slaughter of aboue foure score thousand of them in one sommer, & the remenaunt the worse entreated euery syns / and that hath made Luther and Tyndale a lytell to recrete syns and set a new glose thereto y wyll but shrewdly serue them as I shall shewe you when I come to the place hereafter in hys boke.

Tyndall.

And when he is comaunded to loue his neyghbour as hymselfe / he scrcheth that hys neyghbour is created of god and bought with Crystes blode, and so forth.

More.

Loo thys is very louyngly spoken & he sayth very well / and I praye god that he be one of those spryтуals that so doeth, but surely many places in euery boke that he wytteth seme clerely to declare y he hath another maner of spryte then suche a spryte of loue. And yett were it herde excepte y goddys comaundement gyue vs that warnyng / ellys wyll it be somewhat herd for any man vppo the other two causes by any scrche to perceyue that he were in reason bounden to loue another aswell as hymselfe though they maye serue to loue hym ryght well.

Tyndale.

And therefore he seyth hym oute of his harte. And yf he be euyl forbereth hym and maye all loue and pcyfce draweth hym to good as elder brethren wyte on the yonger and serue them and suffer them / and when they wyll not come they speke fayre and flater and gyue some gaye to yag and promyse fayre, and so drawe

Out of hys herte
not in hys herte.

so drawe them and smyte them not, but if they may in no wyse be holpe, re-
ferre the punishment to the father and mother, and so forth. And by these
judgeth he all other lawes of god and vnderstandeth the true vse and meanyng
of them, and by these vnderstandeth he in the lawes of man whych are ryght
and whiche tyrannye.

More.

Useth Tyndale and his spirytuall mayster thys maner
of loue, this forberynge, and this maner of payres towarde
the pope and the clergye, and towarde prynces and other
temporall rulers: we se perde thorow all theyr boke in what
lowly lounge fashyon they serue and suffer them, and how
fayre they speke, and how plesauntly they flater all holy ca-
tholyque crysten people sayyng onely theyr own secte, with
as benemouse wordes and as popsen speche as the dyuell
can dyspse them, wyth all the meanes they may to sow dy-
uysyon and dysseycyon and set the people in sedycyon, vnder
colout of true fayth to byrnye them in herelses and de-
stroye both bodye and soule.

But Tyndale wold now if we shold for the whyle forget
all that he and his mayster wyrteth ellys where, and hym
selfe in many places after in this same boke / and that we
sholde onely marke these holy lounge wordes that he wyrteth
here in his present prologe / in whych he sayth that they
whych be spirytuall do neuer smyte theyr yonger brotheres,
that ys to saye, suche as be not in fayth and vertue growen
vp as they be, nor wyll not wyth them come forwarde ther-
in, but be euill and wyll be no better / but the spirytualles
as theyr elder brotheres doth flater them and promyse fayre
and geue them gay thynges, and so draweth them forward
in grace / and fynally if that wyll not helpe them, then the
spirytuall elder brother referreth theyr punishment to the
father and the mother, that is as he meaneth to all myghty
god, for if he ment vnto theyr rulers so yt is all redy / for
none other hath authoryte to correcte and punyssh. And bys
mynde he hath declared in that byhalfe in sundry places /
that non man shold in any wyse pursue and punyssh any ma
specyally for any heresye / for he that pursueth any man
is no spirytuall man. I let passe here that after this waye
the worlde all be yt that yt be badde ynough all redy, wold
yet war then much worse / and I passe ouer also that as well
all wyse men as all good men, and holy scripture also ys
selfe, is open and playne to the contrarye.

And

A And I wyll for the whyle no more but aske of Tyndale whether he accompte the pope & the clergy and þ̄ temporall p̄ynces for menne bozne agayne and renewed with the spyryte of god, and therby spyrytuall o: not. If he reken them for suche: the by hys owne rule they can and do very well iudge all thynge, and so sholde he then thynke that the thynge that they do be well done / for he sayth hym selfe that the spyrytuall do serche the bosome of goddes commaundementes and fulfyll them gladly.

B Now yf he say that they be not the spyrytuall, but such as Luther is and frere Huskyn and hym selfe, & suche other as so serche the causes that they care not as Tyndale sayth after, whyther the p̄este saye masse in hys gowne o: in hys cope, and wyll as sone gape for sande as holy salte, and had as lyfe be smered with vnhalowed butter as enoynted with charmed oyle, excepte men can tell them the causes whyche they saye that no man can, and therfore they mocke and teste therat / nowe yf thys they: sorte be as Tyndale sayth the spyrytuall and therby þ̄ elder brothern: then wyll we say to Tyndale and aske hym why do not you Tyndale and your spyrytuall felowes accorde to your owne wordes here, loue out of your hartes the pope, the cardynals, the clergy, the p̄ynces, the people, and so forth, beyng as your younger brothern not yet bozne agayne / and why do you not forbere them wth all loue and pacyence & so forth, and wayte on them and serue them and suffer them and so forth / and when they wyll not wth you come forth, why do you not then speke them fayre and flater them and promyse them fayre and so forth, and so drawe them forth and so forth. And yf that so: all thys they wyll not come forth: why do you not then referte the punishment to the father and mother and smyte them not / but contrary to your owne wordes vse at your yōger brothern to laughe the to shame, to mocke, to teste, to cheeke, to chide, to bridle, & reboully to rayle / callinge them apylle, peupylle, popylle, tuggers, theues, murderers, bloodsuckers, tormentours, and traytours, Dylatys, Capphaas, Herodys, Annaas, & Intecyptes, Judaas, hypochrytes, motenmongers, pyppyltes, idolatres, hozemasters, and sodomites, abomynable, shameles, stark madde, and saythlesse bestes, hangemen, marty: quellers, and Cryste kylers, serpentes, scorpions, dremers, and very dyuels / & synally wth such venemouse

*Tyndale taketh
grete pleasure in
often sayngynge
in these wordes,
And so forth.*

wordes and other malycious wapes the wurste that the dy
 uell and you deuyse to gether, bysely put forth youre payne
 to sow debate, dyssencion, scylmes, stryfe, and sedycion/and
 cause your spryтуall people y^e ps to wpt the elder brothern
 bozne agayne of the spirite, to rse and rebell agaynst your
 yonger brothern but naturall yet and not bozne agayne/
 and the tone parte to smyte & kyll the tother by thousandys
 on a daye, as ye haue done in Almayne/proudyng alway
 that your selfe the chyeff captayns and authours of such se
 dycion and rebellious bloodshed, gate by vppon some hyll
 in the meane whyle, and stonde and loke vppon sure & safe
 a syde halfe out of all gonshot, and com not at hand strokes
 in no wise, but serue for trompetours with y^e blaste of youre
 wordes and bngtracyous wrytynges to kyndle them & call
 vppon and set them all a worke/and yf yt walke on youre
 syde then to gaude and glozy, and yf yt go agaynst you &
 your parte go to wrake, then slynk awaye fro the felde and
 make as ye cam not there nor neuer enteded harme nor met
 any such mater/or as your mayster dyd in Almayne to put
 your selfe out of suspycion, crye to the cōtrary parte to kyll
 them downe hande smothe, whom your owne wordes ray-
 sed by and synfully set a worke.

And so thus hath Tyndale cōpyngly declared the grete
 commaundement of loue, and by hym selfe and his felowes
 as ye se so lounyngly put in bre, that they wolde helpe the to-
 ther parte to all the myschyeffe they myghte/and wolde that
 on the tother syde what so euer they do them self be it neuer
 so myscheuouse, no man sholde ones chyde them nor gyue
 fowle wordes/ but in they^r deuylshe dedys forbere styll &
 suffer them, and take them then as younger brothern lytell
 babys vntaught, and gyue them fayre wordes and petye
 proper gere, ratylles & cobbelles and gay goldē shone/and
 yf the wantons wyll not lerne yet, but byte & scratche they^r
 felowes/bete not the babys yet in no wyse, but go and tell
 they^r mother and so forth.

And when Tyndale hath thus conpyngly declared the
 grete commaundement of loue, and hath so spryтуally set
 it out to the shew: then concludeth he well & worshypfully
 that by thys commaundement of loue in suche a wyse waye
 vnderstanden, his spryтуall sorte iudgeth all the lawes of god, and vnder-
 stande the true vse of them/and by the same in lyke wyse vnderstande they all the
 lawes of man which are ryght and whych tyranny. For by thys they vn-
 derstande

A derstande that for the loue that they bere to theyr owne wyll/ every glose that they gyue them selfe is the ryght meaning of the worde of god, and all that all other holy men haue wryten is but fantasyes and false. And in mennis law to let them bete other men for saynge trueth, were well ordeyned and ryghte/ but any man to chyde onys any of theym for a hondred heresydes, that were vtter wronge and no lawfull law but playne tyrannye.

Tyndale.

B If god sholde commaunde hym to drynke no wyne as he commaunded in the olde testament, that the prestre sholde not when they mynistred in the temple and forbade dyuerse meates: the spyrytuall because he knoweth that mā is lord ouer all other creatures; and they his seruantis made to be at his pleasure, and that yt is not commaunded for the wyne or meate yt selfe that man sholde be in bondage vnto his owne seruaut the inferior creature; ceaseth not to serche the cause. And when he fyndeth yt is to tame the fleshe, and that he be alway sober, he obeyeth gladly and yet not so suspiciously, that the tyme of his disease he wolde not drynke wyne in way of a medycyn to recouer his heilth, as Dauid ate of the holowed brede, and as Moyses for necessity lefte the chyldern of Israel vncircumcised, and were yet thought to be in no worse case than they that were circumcised, as the chyldern that dyed wythin eght days were colled in as good case as they that were circumcised / whiche ensamples myght teache vs many thynges yf there were spyryte in vs.

More.

C Now cometh he to those thynges whyche he taketh for indyfferent / that is to wysdom of theyr nature neyther good nor euill, but takynge theyr goodnesse or theyr euill of comaundement or prohybicion and of the mynde of the doer wryth cyrcūstances of the dede / In these thynges he speketh as one that wolde we shulde wene that hys hyghe spyrytuall wysdome had a very depe insyghte in that he tellyth vs as a newe straunge tale, that neuer man had herd byfore, that the inferiour creatures be subgettes to man and not man to them.

But now this truth laboꝛeth he to make a fals ground to byelde his lyes bypō. for by this he wolde haue vs wene that we were at lyberte to construe and interpretate all comaundementes eyther of Cristes chyche or of Cristes owne mouth immediatly after our owne swete wyll, when so euer we can fynde out any false glose of the comaundement to flatter and beggyle our self withall. As here yf god sholde comaunde hym to drynke no wyne as he commaundyd in the

Leuitici. 10.

olde lawe whyle they mynystred in the temple: he wolde anone serche for the cause. And then he sayth that he sholde fynde the cause to be for tamping of the fleshe and to kepe hym sober, and then for that cause he wolde obey the commaundement gladly, but yet not so superstyciously but that in tyme of hys dysease he wolde drynk wyne to recouer his helthe / & therof he layeth ensample of Dauid & of Moyses.

But what auayleth hym all this tale. For we deny not but that the worde and precept of god receyvyth interpretacyon. But we say that the authoryte therof lyeth not in euery mannys hed at aduenture / & that all though some thynges be playne and open inough, yet it is peryllous for any man except certeyn reuelacyon of god, to take hymselfe for so far forth renewed wyth þe spyryte of god, that he boldely lene in such thynges to hys owne wyl lest he wyl blynde hys wyl / but let vs lene therein vnto the iudgement of the olde holy enterpretours passed, and specyall to the sense receyued of the hole catholyke chyrche, not the chyrch of onely electys whyche chyrche no man can knowe, but vnto the catholyke knowe chyrche of all cryste people saue heretykes / whyche catholyke chyrche what so euer Tyndale saye can neuer fall in dampnable erroure.

For yf a mā leue these wapes and boldely cleue to a cause of hys owne serchyng: he is well lykely to breke the commaundement.

As here Tyndale presupposeth yf god wolde hymselfe forbiede all men wyne vppon certeyne dayes, or commaunde them certeyne dayes to faste: here wolde Tyndale anon as a man spyrytuall enserche the cause why god wolde commaundyd hym so / and then wolde he fynde that the cause were but onely to tame the fleshe and to kepe men sober, & therfore wolde he obey it.

But now by this saccon yf god gaue Tyndale a commaundement wherof Tyndale coude fynde no cause at all / he wolde not do it at all.

If our father Tyndale had ben in paradys in the steede of our father Adam / he sholde neuer haue nedyd any serpent or woman eyther to tempte hym to ate the apple of the tree of knowledge. For when god had forbode hym the eatyng therof vppon payne of deth, as he forbodeth vs lechery vppon payne of dampnacyn: then wolde he haue serched for the cause of the commaundement. And when hys wyl wolde haue

I haue founden none bycause the fleshe had there no need of tamping: then wolde he haue eaten on a good pace, & haue thought that god almyghty had but played & wanton with hym, and wolde not be angry wyth hym for an appyl: and so wolde he by his owne rule of serchyng haue founde oute as myche myschefe as the woman and the serpent and the deupill and all.

And surely now to, by thys sprytuall rule of enserchyng of the cause of fastyng and forberynge meate, and syndyng the cause to be none other but for tamping of the fleshe and sobernes/who so cuer thynke hymselfe to the synnys of the fleshe not mych inclined as some of nature are not, nor by moderate drynkynge of wyne any thyng disposed to drounkenesse: shall interprete hymselfe dyscharged of the commaundement, and shall drynke wyne and shall breke hys faste at his pleasure/or yf he forbere wyne or kepe & faste he shall at the vttermoste kepe it but for a countenaunce, and as they wyte themselves in auoydyinge the flaundyng of suche as haue a weke consciens and wene themselves bounden to & keepynge therof. And therfore when they haue kept the faste in syghte/ they shall not force to breke all those fastes pryncely, where the weke consciences of other symple soules are absent and no body by them, but suche as are all sprytuall and haue a conscience stronge inough to breke the stronge faste vppon good fryday wythout grudge of conscience at all. And afterwarde ytell & ytell they shall when they be suffryd amende also and make stronge in the lorde the weke consciences of they: syb brethren, and make them breke all the fastyng dayes to, wyth laude and thanke gyuē to the lorde that by hys cleme prechers in these latter dayes of thys blynde worlde, that coulde not on fastyng dayes synde they: meate / hath now illumyned they: eyghen and gyuen them lyght, by whiche they haue founden they waye in to the crysten lybertye of eatyng, drynkynge, and honeste lykyng lechery, from the bondage and thraldom of all fastyng dayes and all professyd chastyte.

For thys ende we se that they: sprytuall doctryne hath all redy brought it in Marony/ for there is now the lent all turnyd in to synostyde. And there it well apperith all though it were true that Tyndale sayth, that fastyng were of god ordeyned for none other cause but onely to tame the fleshe: yet was it nede for the chyche to do as it hath done by the

spyryte of god, ordayne and appoynte certeyn comon fastyng dayes in whiche the people sholde faste together. For ellys yf there were no suche / the mooste parte of the people whiche now in þe comon fastes do tame the fleshe togyther by the commaundement and laudable custome of the chyrche of god, wolde fynde very few dayes therfore of theyr owne mynde, and many not one thow the hole yere as ye now se it in Sarony, where they that were woont to faste many, faste now neuer a one.

And surely yf fastyng were not profytable Done of any other deuocyon but onely serued for tamping of the fleshe, and then the custome taken awaye of comon fastyng dayes, in whiche folke faste togyder in obedyence of the commaundement, & those comon dayes taken away / folke were onely lefte to theyr owne lybertye and pꝑuate secrete consens, to chosse theyr fastyng dayes theyr selves, not of any other deuocyon but onely for tamping of theyr fleshe, when them selfe fele it begynne to boyle: then many wedded men sholde nede few fastyng dayes to theyr payne, hauyng theyr remedy so pleasaunt and so present alway redy at hande, and then wolde many an honest mayde be ashamed to faste any daye at all, lest she sholde seme therby to gyue yonge men warnyng that she were ware warme and byd them yf they will spede speke now.

But Tyndale with hys spyrytuall felowes are fallen in to thys foly by the lykynge of theyr owne luste, in fauoure wherof they synfully studie to fynde out fals gloses, to be open glotons wythout reproche / and also wyth the prayse of suche people as theyr false doctryne hath corrupted and brought in a wronge bylese, contrary to all doctryne of all the olde holy doctours, and agaynst all holy scripture, eyn the very gospell it selfe and the very wordes of Cryste, by whiche not onely all crysten people hytherto but also the tewes haue from the begynnyng ben taught to byleue, that mannys fastyng hath ben pleasaunt to god for other causes then Tyndale wolde haue it seme, that sercheth and seeketh onely the meanes to breke it.

Tyndale and hys mayster be wonte to crie owte vpon the pope and vpon all the clergye, for that they medle philosophy wyth the thynges of god / whiche is a thyng that may in place be very well done, syth the wysdom of philosophy all that we fynde true therein, is the wysdom gyuen of god,

A god, and may well do seruyce to hys other gyftes of hygher wysdome then that is. But Tynydale here in this place as it semeth, doeth lene vnto the olde naturall phylosophers all togyther. For as for abstynence to tame the flesshe from intemperaunce and fowle lustes also, thys was a thyng that many phylosophers dyd bothe teache and vse. But as for fastyng, that is a nother thyng wherby god hath alwayes amonge hys faythfull people had obserued and kepte, not onely for that purpose, but also for a kynde of payne, affliccyon, and punysshment of the flesshe for theyr synnes, and to put vs in remembraunce yf we be now in the vale of terys and not in the hyll of ioye sauynge for the comfort of hope.

And all be it yf Tynydale be lothe to here theroof, bycause he wolde not that any man sholde do true penaunce wyth puttynge hymselfe to any payne for hys owne synnes / yet wolde god the contrary. And as he wyll that men for theyr synnes sholde be sorow in theyr hartes / so wolde he that for yf same cause the sorow of theyr hartes sholde redownde in to theyr bodies / and that we sholde for the prouocacyon of goddys mercy, humble our selfe before hym / and not onely pray for forgyuenesse but also put our bodies to payne and affliccyon of our owne selfe, & therby to shewe how heuily we take it that we haue offended hym.

And to thentent that we sholde well knowe that fastyng not onely for tamping of the flesshe, but also for payne to be taken for our synnes, was pleasaunt vnto hym: he taught hys people by hys prophetes that they sholde faste, and appointed them certen dayes.

Leuit. 23.
Zachar. 8.

C It appereth also that fastyng was & is pleasaunt vnto god, when men do for deuocyon to god not onely for bere theyr pleasure, but also parte of theyr necessary sustynauis, in occuppyng yf tyme of vsuall fedynge of yf flesshe about the plenteouse noysshynge & spyrytuall pamperryng of yf soule.

Also vnto yf obtaynyng of great spyrytuall gyftes of god & hygh reuelacyōs, how spedyall a thyng fastyng is / bothe our sauour declareth hym selfe in yf gospel of Matthew,

Matth. 17.

where he sayth yf that kynde of deuylls which he dyd caste out of the chyld is not caste out but by prayour & fastyng. And of all these thynges we haue in holy sayntes lyues so many examles, that it were ouer longe to reherse them. But for as mych as we se well yf Tynydale maketh but moche of all such maters, and all theyr holy reuelacyōs and myracles

miracles taketh but for tryfels: we shal sende hym to loke **A**
 better vppon the good booke whiche hym selfe hath euill &
 of euill purpose translated, the booke I mene of the holy
 scripture it selfe. For therein shal he se that fastynge serueth
 not onely to tame the fleshe / but for all these good vles also
 that we haue spoken of before, and yet for many other mo.
 And there shal he specially se the thyng that he is moste
 lothe to let you se / that fastynge and other bodely affliccyō
 eyther taken by commaundement of god and hys chyche,
 or wyllyngly taken of our owne good mynde done for our
 synnes, done in true fayth and deuocyon wyth purpose of
 amendement, is one of the very specyall thynges that ob-
 tayne remyssyō of the synne, releace of the more payne, with
 gettyng greater grace & increace of goddys fauour / whych **B**
 thyng is y same that he & his felowes do so sore oppugne,
 that y whole chyche of Cryste prestes and laie men bothe,
 call satysfaccyon / not meanyng that we can do penaunce
 inough for our synnes, nor that we coulde do any thyng
 therof at all wythout helpe of grace, nor that all that we can
 do coulde be worth a flye to heuenwarde wythout Crystes
 passyon / but that wyth helpe of grace and merytys of Cry-
 stes passyō, our good workes well wrought, helpe to gete re-
 myssyon and purchale vs pardon and releace of payne, and
 may well be done for that intente, and be by god ordeyned
 to serue vs to that intente / and for that cause be they by the
 chyche called satysfaccyon for the deuour y we shold do to
 punyshe at the full our offenses our selfe, that god therby y
 rather moued wyth mercy shold withdraue his great heuy
 punyschement, whych elles he shal cause to be done vnto vs **C**
 hym selfe, and not so sore yf we iudge and amende our fau-
 tes our selfe / accoꝝdyng to the wordes of the blessed apostle
 to the Coꝝynthyas: If we iudged our selves, we sholde not
 be iudged of our lord. And surely yf we iudge our self truly,
 we shalbe content to punyshe our selfe.

1. Cor. 11

And that fastynge is one of the good workes that bysyde
 other good & great godly purpose serueth for satysfaccyō of
 synne & procuryng of remyssyon, grace, and pardone / & that
 it serueth not onely for the tamping of the fleshe as Cyndale
 here wolde haue it seme: ye shal se to manifestly pro-
 ued by many playne placys in euery parte of scripture.

First the fastes that Moyses fasted first for the law, and
 after for the synne of the peple and the synne of Aaron also /
 were so

I were these fastes for nothyng but for to tame his fleshe.

Item in .xxi. chapter of the thyrde boke of kynges, whē Achab had herd these wordes, he tare his garnētis and put on his bodye a shyte of here, he fasted and slept in a sacke, and went hangyng his hede lowe done/ and our lord sayd to Helyas Thel bites, hast thou not sene how Achab hath humbled hym befoze me/ And therfoze bycause he hath humbled hym selfe for my sake, I wyll byp̄nge no euyl in duryng his lyfe. Doth yt not manifestly appere by these wordes that kyng Achab fasted not for tamyng of his fleshy to kepe yt from wyldnes, but he fasted for ȳ selfe same cause for whych he ware here and slepte in a sacke, that is to wyt to humble him selfe afoze the face of god, and to do penaunce in punysshynge hym selfe for his synne to moue thereby almyghty god to mercy, & to the wythdrawyng of his hyghe punysshement, whych ellys he fered wolde fall vpon hys hede/ whych punysshement god at the respecte of the kynges humble penaunce and payne of fastyng and other affliccyō wyllingly taken by hym selfe, dyd mercifully wythdrawe from hym, so that in all his dayes he suffred hym to fele no parte thereof.

And so may ye se this place of scripture euydent & playne agaynste Tyndale, and that very repentaunce requyret of the repentaunte person not onely tamyng of the fleshe agaynste the synne inmyuent oꝝ to coīne, but also punysshement by fastyng and other affliccyō for the synne all redy done.

C And now Cryste hath to cristen men promysed of our synnes forgyuenes, and of our payne releate by vertue of hys payne/ but this meaneth he to them that set not theyꝝ owne synnes at so lyght after his great kyndnes shewed, but that theyꝝ own selfe shewe by theyꝝ owne wyllfull punysshement worthy to suffre payne also them selfe therfoze, and then his payne hath gyuen theyꝝ payne the lyfe ȳ maketh yt quicke and auaylable, not entondyng yet that hym selfe so sholde take payne that the synners them selfe sholde synne at theyꝝ pleasure and be saued all wth ease as Tyndale & Luther wolde make vs wene. for that were the way to make men wanton and war very bolde in synne.

Forthermoze in the fyrste boke of Esdras and the .viii. chappter yt is wryten thus in the person of the people: we haue fasted and prayed to god for this (ȳ is to wyt for helpe
D agaynst

agaynst our enymies, & yt is comen prosperously to passe. **I**
ye may here clerely se this pestilent opynion of Tyndale
wyth few wordes confuted. For this faste was not for tam-
myng of the fleshe, but for auoydng of theyr perell.

Agayne in the seconde boke of Eldras and the fyrste cha-
piter thus sayd Nehemias: whē I had herd such tydynges,
that is to wyt how the walles of Hierusalem were thowen
done, the pates burnt, and the chyldern of Israel in great
affliccyon and mysery: I sat downe and wepte and moornyd
many dayes, I fasted also and prayed afoze the face of the
god of heuen.

Lo this faste was not for to tame the fleshe/ for the man
was in heynes far from such wanton thynges: but he fas-
ted as he wept and moornyd, to moue god to mercy.

Also the great preste of god Eliachim sayth in the .iiii. of **B**
Judith: knowe ye that our lord shall heare your prayers
yf ye contynue in fastyng and prayng in the syght of hym,

I suppose no man is of so simple wyt & vnderstandng,
but he may at the bare rehersall of this bryef terte well per-
ceyue yf Eliachim dyd not esteeme fastyng as Tyndale doth,
nother toke yt not onely for a tammyng of the fleshe, but for
a meane also to purchace grace wyth remysyon & pardon,
and also to obteyne ayde and helpe of god in that great ne-
cessyte.

Is not the .iiii. of Hester also clene contrarpe to the doc-
tryne of these deuyls prechers of fleshy liberty: Go and
assemble (sayth that good quene) all the Jewes that thow
fyndest in Susan; and praye ye for me. Eate ye not nether
drynke not in .iii. dayes and .iii. nyghtes. And I lykwysle **C**
wyll fast wyth my maydens.

wolde she that they sholde forbere mete and drynke to the
intent that by theyr fastyng they myght tame her fleshe:
nay no: for the tammyng of theyr own nether. But that by
theyr deuoute fastyng and her maydens and her own, they
myght prouoke our lord to petythens and preserue them
from that imminent perell that they were then all in.

what sayth Toby: Prayer (sayth he) ioyned with fastyng
is good. He sayth not this onely for yong lusty folke for tam-
myng of theyr fleshe in auoydng of intēperaunce, for good
cristen fastyng goeth sometyme farre aboue the naturall
temperaunce/ but he teacheth all men that may wythoute
harne to ioyne wyth prayer & payne of fastyng, as a thyng
pleasunt

A pleasaunt vnto god in such wyse as the prayer is/ and yt is a secrete inwarde effectuall prayer when the payne of all the bodye repentynge and punyshynge the synne, cryeth to god for mercy wyth voyce of the mouth.

In the. xxxiii. chapytre of Ecclesiasticus yt is wrytten : The man that fasteth for his synnes and agayn comyrteth the selfe same synnes, what auayleth hym this humyltye.

wherby yt is well vnderstanden that he whych fasteth & amendeth hym selfe/ his faste auayleth and is profytable. And wherfore? not onely for taming of his flesshe, for that may be tame inough and yet the man bad inough, but yt auayleth for remyssyon of synne and for meryte in heuen. for as holy saynte Austayne saythe : To saye that the faste of a crysten man shall haue no rewarde in heuen is not the oppo-
Bnyon of a true crysten man, but of an heretyque.

The prophete Iohel in the secōde chapytre : And therefore now sayth the lord turne to me wyth all your herte in fastynge, wepyng, and weplynge. Cete your hertes & not your garmentes, and so forth.

Lo here the prophete exhorteth to fastynge as he doth to hartty moornyng and wepyng, not for a countenance of sorrow, but to be sorowfull & to take payne in dede/ not in theyr clothes where they fele yt not, but in theyr bodyes and inwardely in theyr hertes where they fele yt thowowly/ so that they may therby not onely tame theyr flesshe, but also turne agayne to god, that he may take prytye vppon the and turne agayne to them.

C Rede we not in the thyrde chapitre of the pphete Jonas, that god seynge the Ninuytes chastyse and punyshe them selfe wyth fastynge and other afflyccions voluntarily done vnto them selfe/ dyd mercifullly take quyte away the great and greuous punyshment that was at hande ordeyned by hym selfe for theyr synnes and offenses: wherfore dyd they faste? for to tame theyr flesshe as Tyndale sayth: Nay/they fasted and dyd penaunce for theyr synnes, & therwyth purchased pardon whych Tyndale wyll not perceyue.

I coulde here alledge vnto you crysten reders other textes owte of the holy prophetes and other places of scripture/ as the fyrst chapytre of Iohel, the. ix. of Danyel, the. xxi. of Hyperemy, the. xx. of Iudicū, wyth an hundred places mo very stronge for vs in this mater of fastynge/ but these few may seme to many for a thyng so manifest and clere. Now

be it I wyll alledge vnto Tyndale the wordes of our sauy-
our hym selfe wyrtē in p. xviij. of Matthew, where he sayth:
Thys kynde of deuylls is not cast out but by prayour and
fastyng. The holy euangelyst Luke in the. xiiij. chapyter
of the apostles actes wyrteth thus: when they had ordey-
neth them pceestes in euery chyrche and had prayed and fa-
sted/they comendyd the to the lord in whom they beleuyd.

Here may ye clerely se good crysten reder, that the holy
and blessyd apostle Paule with many other mo/dyd not fast
in thys place for the subduynge of the fleshe and tanyng
of bodyly lustes. for they fasted here for other folke, that is
to wyt for the prestes to whom they had gyuen holy orders,
and for the people whom they had comynctyd vnto theyr
charge / that god for theyr deuoute prayours and fastyng
sholde gyue encrease of hys grace and fauour among them **B**

Fynally what wyll Tyndale say to the wordes that are
wyrtē in the. vi. of Matthew, and spoken by the mouthe
of our sauyour Jesu Cryste, where he sayth: when ye faste
make not your selfe sadde lyke hypocrytes, for they waste
out theyr faces to p entent it myghte be perceyued that they
faste. for sothe I saye vnto you they haue theyr rewarde all
redy. But when thou fastest anoynt thy hed and washe thy
face, that it appere not vnto men that thou fastest but vnto
thy father whyche is in secrete. And thy father that seeth in
secrete, shall rewarde the openly.

Lo dooth not our lord here promyse to rewarde all them
that for no desyre of mannys prayse or itch of bayne glory,
but of mere humylyte & true repentaunce of herte punyshe **C**
theyr body wyth fastyng. whyche one place beyng so playn
open & manifest for the meryte of fastyng though it myght
haue ben more then suffycient to confounde Tyndale and
his mayster Luther with all theyr scollers: yet haue I bene
therin the longer and haue spoken of thys mater sumwhat
the more at large, for p manifestacyō of theyr greate bynd-
nesse, and as it semeth malysse to mennys sowle/and for the
comforte of them that hytherto haue had the mynde to pu-
nysh the fleshe wyth fastyng, that they do not hereafter as
vnthyrpftes haue in Almayne done all redy, leue of theyr de-
uocyon to god for the fonde bablyng of such sensuall here
tykes. for yf Tyndale wyll saye that yet all thys was no
thyng but to tame the fleshe, that the menne myght praye
the more quyetly wythout rebellyous mocryons of p fleshe/
what

A what so euer he shall say therein consider the place and his wordes to gyther, and ye shall fynde all hys processe therein a fayre tale of a tubbe. For all be it that Cryste fasted fourty dayes and after hungered/ yet whyther Moyses hungered in his fourty daies or not we be not very sure. And it semeth well that he dyd, for he wolde not of lykelyhed haue told it for any greate thyng that he fasted for the synne of Aton, & also for the synne of the people so straghtly fourty dayes that in the whyle he neyther ete nor dranke/ yf he neuer had in the whyle ben neyther an hungred nor a thurst.

Deuter. 9.

How be it yf Cyndale wyl brynge all these fastes in que syon: yet of the Aineuites & y other aboue rehersted there is no maner of dowte but y they fasted in hunger & thyrst.

B And it were in dede a madde thyng to thynke that when they went about to punyshe they synns and humble them selfe before the face of god with fastyng/ they fasted but tyll they were a hungred and then gate them to brekfaste. If he wyl saye that the payne of the fastyng was onely to tame they fleshe that they sholde not synne, he can not so say/ for it appereth that they dyd it wyllyngly as well for they synnes before passed as for dyuers other causes. If he wyl say that there was dyfference bytwene the repentyng in y olde law and the new, and that there was cause why they sholde punyshe they synnes them selfe and not we, bycause Cryst hath now done penaunce for our synns and had not at that tyme so done for theys: it wyl not serue hym, bothe bycause dyuers of the authowtees for fastyng be alledged in the new law, and also bycause the Jewys had the profyte of Crystes passyon by theys sayth that it was to come & sholde be done, as we haue by y sayth that it is passed and all redy done/ and they repentaunce and our repentaunce were lyke, sayunge our praplege of more habundaunt grace & pardon by the sacrament of penaunce whyche Cyndale goeth about to destroye. If he wyl saye that the fastyng serueth but to kepe the mynde calme and quyte in prayour, fro all mocryons of flesshely lustes that ellys myghte trouble the mynde: to thys I say that the hunger it selfe maye trouble the mynde and make it lesse quyte, then yf the fleshe were in temperat reste without it. And ouer thys hys answer is that poynt wyl not serue, syth it appereth well by the circumstances in many of the places before towched, y many whych fasted were not in such ease of herte nor lust of body,

D.iii. that

that theyr prayours were at that tyme lykely to be letted
wyth voluptuose wanton myndes. wherfore let Tyndale
say what he wyll: ye shall fynde for trowth that bysydes the
tampnge of the body, fastyng and our payne taken therin
pleaseth god done with deuocyon and seruethe vs for obtay
nyng many and greate gyftes of grace.

Nay sayth Tyndale in hys boke of obedience as for payne takyng, god is no
tyraunt/and therefore reioyeth not in our payne, but pytyeth vs/and as it were
mornyth with vs and wolde we sholde haue none, sauynge that lyke a good
surgeon he putteth payne of trybulacyon vnto the sores of our synne/bycause
the synne can not otherwys be rubbed out of the flesshe and cured.

We saye not neyther that god reioyeth in our payne as a
tyraunt, all be it that Luther and Tyndale wolde haue vs
take hym for such one as had more tyranouse delite in our
payne, then euer had any tyraunt/when they by the takyng
awaye of mannys fre wyll wolde make vs wene that god
alone worketh all our synne, and then dampneth hys crea-
turys in perpetuall turmentys for hys owne dede.

But we saye y god reioyeth & delyteth in the loue of mā-
nys herte, when he fyndeth it suche as the man inwardly de-
lyteth, & in hys herte outwardly to let y loue of his herte so
redownde in to the body, that he gladly by fastyng & other
afflyccyon putteth the body to payne for goddys sake /and
yet thynketh for all that, that in comparyson of hys dutye
all that is mych lesse then ryght nought.

We saye also that god reioyeth and delyteth in iustyce/ &
for that cause he delyteth to se a man so delyte in the same,
& to take hys synne so sorowfully that he is content of hym
selfe by fastyng and other afflyccyon wyllyngly to put hym
selfe to payne therfore. And I saye that yf god had not this
delyte whyche is not a tyranouise but a good and godly de-
lyte/elles wolde he put vnto man no payne for synne at all.
for it is playne false y god doth it for necessaryte of dryuynge
y synne out of y flesshe as Tyndale sayth he doth, bycause
that otherwys it can not be cured. for it is questponlesse
that god can otherwys dryue the synne owte of the flesshe,
and by other meanys cure it yf it so pleased hym/ & so wolde
he sauynge for his godly delyte in iustyce whyche he loueth
to se man folowe by fastyng and other penauns/ & whyche
delyte of folowynge goddys pleasure therin, Tyndale in
man by wythdrawyng of penauns clene goeth aboute to de-
stroye.

Now where

A Now where Tyndale as a spirituall ensercher of þe cause of euery commaundement of god, dyd in repprounge the superstycouse maner of the, that wythout suche a dege spirituall serch do kepe goddys commaundement straȝhtely: bynge in the examles of Dauid and hys company which for necessyte dyd eat of the offred halowed brede wherof by the law he sholde not, and of Moyses also leuyng the chyl dren contrary to the commaundement of god. xl. vere vncy. cumcysed in desert / he endeth that mater with thys greate weyghty worde: These ensamples myght teche vs many thynges yf there were spete in vs.

B What thynges þe cupll spete þe inspirith Tyndale teacheth hym I can not tell. But of any good spyte he lerneth no ferther in these ensamples then that in necessyte Moyses þe leder of the people vnder god, and berunge also the p̄cess of god dyspensed wyth the people in deserte in delaynge þe cumcysyon for p̄cell of sodern trauell ther vppon. yll they sholde come where they myght reste vppon it. And þe Achi- 1. Regum. 21. melech the p̄ste in lyke wyse for necessyte dyspensed wyth Dauid and hys seruautes, that they myghte eat of offred halowed brede / and yet wyth greate dyspultye, but yf they were clene from any late comyttyd and carnall knowledge of theyr wyppys. And of that poynt myghte Tyndale yf he had a good spyte in hym / lerne at the lesse wyse one thyng agaynst the boldnesse of his wedded harlottes monkes and freys, that from theyr fylthy lechery go so boldly not to þe halowed brede, but to the body of god in forme of brede. But Tyndales spyte techeth hym to be bold therin, and to byd euery frete boldly breke hys vow and the commaundement without any necessyte or dispensacyon at all / sayng that fretes may no more lyue without nunnes then Dauid myghte wythout meate.

Tyndale.

And lyke wyse of the holy daye, he knoweth that the daye is sauau't vnto mā / and therefore when he synneth, that yt is done because he shoulde not be let from berunge the worde of god, be theyng falsly / and yet not so superstycously, that he wylde not helpe his neyghbour on the holy daye and let the sermon alone for our daye / or that he wold not worke on the holy daye nece requyringe yt at suche tyme as men be not wente to be at chynche.

More.

Here Tyndale teacheth vs hygh spirituall doctryne, þe chrysten men sholde not be to superstycously holy on the holy

holy daye/ wenyng that they myghte do no bodyly worke
foz necessyte. But the people foz aught that I se/ knowe &
well inoughe and moze to. But yet to make them the moze
bolde: he teacheth them that the holy day is seruaunt vnto
man, that he maye therfoze be bolde vppon the holy daye as
vppon hys owne seruaunt to vse it as it please hym.

But yet all be yt that Cryste sayde vnto the Jewes that
the sone of man is mayster and lord euen ouer the sabbooth
daye, to vse yt as hym selfe lysted, whych neuer lysted to vse
yt but to the beste: yet can I not well se that Tyndale is in
suche wyse mayster and lord of the sabbooth daye, noz no
man elles, that he may vse yt as his man, though yt was of
god instytute foz man and not man foz yt/ that is to wyt foz
the spirytuall benefyte and profyte of man as our saupour
sayth also hym selfe. But yet he calleth yt not seruaunt vnto
man as Tyndale calleth yt. foz y scripture sayth that god
hath sanctyfied the sabbooth day vnto hym selfe.

And that was the cause why that Criste shewed vnto the
Jewes that hym selfe was lord of the sabbat daye, bycause
he wolde that they sholde thereby knowe that he was very
god/ syth that they had lerned by scripture that the sabbat
daye was sanctyfied onely to god hym self foz mannyes pro
fyte and no man lord thereof but onely god. A gouernour of
people is made foz the people and not the people foz the go
uernour/ and yet is there no man amonge the people wonte
to call the gouernour his man, but hym selfe rather the go
uernours man. The very manhode of our sauiour hym self
was to some purpose ordeyned foz mankynde, as the incar
nacyon of his godhed was ordeyned foz man/ but yet vseth
no wyse man to call Cryste his seruaunt, all be yt hym selfe
of his mekenes dyd moze then serue vs. But we wyl not
mych stykke wyth Tyndale foz a worde somewhat wrested
a wyse/ so that we wylste he ment no harme therby.

But I fere me moze of his meanyng, lest he wold bypnyng
holy dayes and workyng dayes all in one case. foz as foz
doynge our neyghbour good, and also the workyng foz our
owne necessyte/ the necessyte may be such that the chyrch de
nyeth yt not. But who so do interprete his necessyte ouer
large, oz dyfferre vnto the holy daye the worldly workes
whych he myght and sholde haue done vpon the workyng
daye byfoze, oz may as well do yt after, and yet wyl worke
yt on the holy daye, and therby wyl foz his parte bypnyng yt
in custome

Mat. 23

Exod. 1. 1.

In custome to wythdraue the reuerens from the holy daye & make workynge day therof: this man hathe in my mynde mych nede to consyder. Salphat, whych for lyke vsynge of the holy day, gatherynge wood on the holy day & he myght haue done on the workynge daye/was by goddes owne iudgement stoned vnto deth.

Nume. 15

23 And I lyke Tyndale in this mater & worse, bothe for his wordes in his other boke, and for the custome of his secte now growen in Germany, and also for the onely cause that he fyndeth out here for the keepynge of the holy day, of which he putteth no mo but the onely hearynge of the word of god/so that by the cause whyche he fyndeth out, a crysten man & were eyther in deserte or amonge insydeles where he coude here no p̄chynge, wolde haue no more respecte vnto Crystmasse day or Ester day, or whytesontyde, to kepe the for holy dayes hym selfe, then the worst day in the yere, or the wolde a turke hym selfe. And this is his hyghe spirytual doctrine concernynge the holy daye.

Tyndale.

And so thorow out all lawes, and euen lykewyse in all ceremonies and sacramentes: he sercheth the sygnifycacyons and wyll not serue the visyble thynges. It is as good to hym that the p̄ste say masse in his gowne as in his other appatell, yf they teache hym not somwhat, and that his soule be edifyed therby. And as sone wyll he gape while thou puttess sand as holy salt in his mouth, yf thou shew hym no reason therof: he hadde as leysse be swered wth vnhalowed butter as anoynted wth vncharmed oyle, yf his soule be not taught to vnderstande somwhat therby and so forth.

More.

C No good crysten reder this holy spirytual man, at laste I wyste well wold somwhat shewe hym selfe, what goodly spryde inspireth hym. For here you se for all his holy saluta cyon at the begynnynge, wth gay wordes of grace & lyght and fayth and feruent loue: he bloweth and blustreth out at laste his abhomyable blasphemyp agaynst the blessyd sacramentes of Cryste, and lyke the deuyls ape maketh mo kes and mowes at the holy ceremonies, that the spryde of god hathe so many hundred yeres taught hys holy catholyque chyrche.

And here perceyue yet the false wplynes of the deuyl in bitterynge of his dreggs and poysoned draught. He couereth his cuppe a lytle and shadoweth the colour of his enuynemed wyne, that yt may be dronken downe gredeley etc the

c

parcell

parell be perceyued. For he maketh here as though he foud no fault, but in that the signification of the sacraments be not opened and declared unto the people, as though yf that were done he were contente / and that he mocketh not the sacramentes but the mynisters that openeth not the bytokenynges therof.

But I shall fyrste shewe you that he playeth the deuyls dysfor euyn in this poynte, all though he ment no ferther / then shall I farther shewe you what myschefe he meaneth more, and proue yt you by expresse wordes of his owne.

Fyrste I saye yt is a lewde and a knauyshe raylynge vpon the sacramentes of our sauyour Crysste, to lyken and compare them in any maner wise vnto such scornfull thynges, as the anoyntynge wyth holy oyle vnto butter smerpuge, wyth other suche lyke knauyshe toyes whiche no wiche wolde do but such as hath the very name of the holy sacramentes in hatereth and dysppte.

Now where he sayeth that his holy spirytual sorte wyll alway so byllanously esteeme the sacramentes, but yf men tell them the reasons and bytokenynges of them to the edyfyenge of theyr soules: yt wyll be great besynes and mych a do to edyfy and buyld vp the soules of such a sorte, which the deuyl hath by the blaste of his mouth throwen downe so depe and frusched all to fytters. But I praye god to who nothyng is impossyble / to byeld them onys agayne vpon y rokke of his fapth, fro whiche they shew them self so farre fallen down y they be full vnykely to ryle. For truly if they stode theruppon theyr hertys wolde abhorre to vtter suche frantque fantasyes. For as touchynge the signification and bytokenynges of the blessed sacramentes, the lacke of knowlege wherof Tyndale wolde make seme a suffycent cause of his vilanouse blasphemy: all good peple that haue the vse of reason and come to these sacramentes wyth good deuocyon, be taught and do thynke and conceue in theyr hertes, that god was incarnate and borne god and man for our saluacyon, and suffred his passyon, and dyed for our redemption, and that we were redeemed to heue wyth his blesyd blood, and that wythout hym we sholde neuer haue ben saued but had vtterly losse heuen by the synne of Adam / and for this cause we call hym our sauyour and beleue that he hath promysed vs that yf we be crystened and kepe his holy commaundementes, and for the brekyng be soyy and turne
agayne

A agayne by penance/ god wyll brynge vs to heuen that he hath promysed vs and bought vs to. And they beleue that he hath ordeyned here holy sacramentes, whych he wyll that we shall receyue wyth reuerence, and that euery man wyth those sensyble sacramentes excepte the faute be in hym selfe, receyueth some inwarde grace & ayde of god by the merites of Cristes passyō and by his holy promyse and ordinauns/ so that vnto all good crysten men the outwarde sensyble sygnes in all the sacramentes and holy ceremonyes of crystes chyrch, by one generall and comen sygnifycacyon of them all, bytoken and do sygnifye and that ryght effectually, an inwarde secrete gyfte and inspiration of grace effused in to the soule wyth the receyuyng of that holy sacrament by the holy spirite of god.

B This comen sygnifycacyon of the sacramentes haue all þ comenaltie of crysten people/ & they beleue not onely that the sacramentes be tokens of suche grace and do sygnifye it, but also be in some maner wyse a meane to come to the getyng therof, bycause god hath so ordeyned.

But vnto Tyndale & his holy spirituall sorte, this gere is yet to groce for theyr subtyll thynne wyttes.

For that all crysten people haue this fayth and sygnifycacyon of sacramentes, Tyndale can not denye them/ but if he lyst to bylpe them.

C But why trow you can not this sygnifycacyō serue Tyndale: verily bycause he byleueth yt not/ for he byleueth not that any ceremonye or sacramēt epyther is in the worke therof any meane to get any grace at all. And in almoste all the sacramentes he playnly saythe that they nerther cause any grace nor any grace do sygnifye, nor be no sacramentes at all/ as by his owne wordes I shall hereafter shew you.

But in the meane while for as mych as in his preface here he maketh as though he cared but for the declaracyon of þ tokens and sensyble sygnes of the sacramentes and ceremonyes: I haue shewed hym the great and chyef sygnifycaciō of all/ that is to wyt that they betoken the insensyble grace that god geueth them in to the soule thoro the merites of Cristes holy passyon. And this is the very chyef sygnifycacyon that all holy doctours note & marke in the sacramētes/ as apperpyth by the dyffynicyons that in theyr booke they geue therunto.

But now wyll not Tyndale sette a strawe the more
e ii by the

by the anopntyng with holy oyle/ then by smerynge with
 vnhalowed butter, but yf men tell hym some fether thyng
 therby that may edyfy hys soule and make it better. for as
 for grace edyfyeth not his soule/ for god byeldeth not so fast
 therwith as hym selfe helpeth the deuyl to pull it downe
 agayne and cast it quyte away, so that it is neuer the better.
 And therfore he wyll y hys holy spyrytuall sorte shall set all
 the holy ceremonies and sacramentes at naught, but yf men
 can tell them what other specyall thyng is ment by the wa-
 ter of baptyfme, and by the oyle in confymacyon and eney-
 lunge, and by the ceremonies of the masse, and by the salte,
 and by the ashes, and by the holy water, & by the blessinge
 of all suche maner of thynges/ vppon all whych for y mean
 whyle tyll all thys be tolde & taught hym, he thynketh y it
 becometh hym well agaynst crystes holy sacramentes to ieste
 and mokke and mow and rayle and skofe and ryally playe
 the rybawld resembling the salte to sand and the holy oyle
 to smeryng of some bareld butter. Ah blasphemouse beste to
 whose torynge and lowyng no good crysten man can with
 out heuyness of herte gyue ere.

Nowe can men and do also for the more parte of these
 thynges gyue good causes and playne open reasons, bothe
 of the sygnifycacyons and of the spyrytuall profyte and bo-
 dily bothe. And yf that of any suche sacramentes or ceremo-
 nies gyuen of olde by god vnto his blessyd apostles, and by
 them deliuered vnto hys chyrche, and therein euer synnyng
 fro hand to hand contynewed/ it hath pleased the spyryte to
 let his people haue and enioye the profyte wythout declara-
 cyon of the specyall betokenyng, other then the secrete
 grace gyuen the therein: is not Tyndale wene ye well ouer
 seen to mocke the sacrament and refuse the grace, bycause
 god wyll not make hym so secret of hys counsayll as to tell
 hym why he toke such an outward sygne rather then suche
 an other/ and then aske god almyghty why he wolde rather
 haue bled for a ceremonie salte then sande whyle sande is
 so good a scozer, and why rather ashes then erthe syn man
 was made of erthe and not of ashes, and why in baptyfme
 rather water then wyne whyle wyne wyll washe as cleane, &
 why rather oyle then butter whyle y tone wyll smere as well
 as y tother wyll anoynte, and then why rather an halowed
 candell then an vnhalowed torch y wyll gyue more lyght,
 and synally why any bodily ceremonies or sacramentes at
 all, aboute

All, about grace to be gyue to the spyrytuall soule that god myghte as well do wythout / and yf god lyst not to make Tyndale an answer and tell hym all thys gere: then wyl he lyke a spyrytuall man set all suche bodyly ceremonies & sacramentes at nought / and say god what he wyl, Tyndale wyl close hys texte as it please hym, and then byleue as he lyst who shall let hym.

When our lord in þe olde testamēt describēd so serpyously all the apparell of the pcestes / dyd he tell the people therwyth all the causes why. Of sume we se that he dyd, as why he wolde not haue Aaron ascēde vnto the awlter by degrees. But of all hys apparell, and all the fashyon of the tabernacle, and the awlter, and the arche of the testament, and the ceremonies of the expiacyon or purgyng of the tabernacle, and sanctyfying of all the vessels, and consecratyng of the pcestes wyth the rytys and ceremonies of all theyr sacryfyce: dyd god I saye tell the people what all the outwarde ceremonies sygnifyed: nay, no: what sygnifycacyon had the sacrament of ctyrcumscyōn neyther, other then that who so obserued it not amonge them shoulde fall in hys indygnacyon and thereby perylle, and who so fulfylled it shoulde be in hys fauour and ascrybed thereby in to the nomber of hys electe and peculyer chosen peple. But why he rather wylled them to haue the marke and token of ctyrcumscyōn then an other, or why that in the tabernacle, arche, and awlter, apparell, sanctyfying, and sacryfyce, our lord chose those outward sygnes and fashyons that are wyrtē in Exodo, Numeri, and Leuitico before other, or what he sygnifyed and ment by euery of the same: that I se not that god taughte þe people / and yet had they thanke for the keepyng, and shoulde haue ben spent for the brykynge.

Exodi. 28

Exodi. 29.

Exodi. 26. & 27.

Leuitici. 16.

Exodi. 29

Now yf our spyrytuall father Tyndale had ben there, þe in euery commaundement wyl neuer cease serchyngē tyll he come to the very botom and so iudgeth all thyngē / when he shoulde in all those thynges haue serched and sowght and cowlde fynde few thynges other then allegoryes, of whyche dyuerse men dyuersely dyuine, and all whyche he lyttell setteth by, and sayth they proue nothyng / and the very causes and sygnifycacyons he cowlde not haue founden though he wolde haue mused out hys brayne: then wolde he not haue set a ryse by all that god had deuysed no: wolde haue kept it at all, lest he bypunge so spyrytuall shoulde haue set

ued as he sayth visyble thynges. Is not here a wyse worke of Tyndale. A

But he wyll happely say that in the olde law thys was lesse mater / for that was the law that was all in shadowes and darkenes of fygures. But now in the law of lyghte in whiche the veyle is taken away and all set open: Tyndale can not abyde it to be ignorant of any sacrament or ceremony of any thyng set therby, but yf he serche and fynde the vttermost sygnifycacyon therof. Surely as lyghtsome as it is, and as open as all thyng is now that the veyle of the temple is withdrawen: yet wyll not Tyndale fynde out the proper causes and sygnifycacyons of these sacramentes and ceremonies of the olde law, thys seuene yere seuentene tymes tolde.

But go me to the new law & to those sacramentes which Tyndale agreeth for sacramentes, whiche be onely twain, baptyisme and the sacrament of the awter, in whiche though he be content to call them sacramentes, yet hath he dyuerse full erronyouse oppynyons and very fals saythes. But begynne therfore as I sayd at baptyisme, when our saupoure shewed vnto Nichodemus that except a man were borne agayne of water and the spyrte, he coulde not enter in to the kyngedome of heuyn: he tolde hym thore the necessitye of baptyisme, but not the proper sygnifycacyon of the water why it pleased god to put it for the sacrament, by whiche we shoulde enter in to heuyn. No: when he sent hys disciples to go forth and baptyse: he shewed them not as farre forth as the gospell telleth, for what proper sygnifycacyon god set the water in that sacrament before any other thyng, but onely shewed them that so he wolde it shoulde be, & bad them go shewe it and do it. No: I fynde not that in theyr baptyisme, they shewed vnto the people that thyng, that bycause water wassheth and clenseth, therfore god had appoynted it vnto the sacrament that wassheth and clenseth our soules. And yet who so shall say that the water hath for that cause a conuenient sympletyude for the mater / shall saye very well. And he shall also saye well, that wyll saye as doth the holy apostle Paule, where he lykeneth the baptyisme to a kynde of berpunge wpyth our lord in hys sepulcre, and the rysyng out therof to a kynde and maner of rysyng agayne with our lord in hys resurreccyon in to a new maner & kynde of clene lyfe. And when he sheweth that the brede is made one of many

1000.2

Colos. 2

A many greynes or cornes, and the wyne made one of many grapes: he toke a very conuenient allegoꝛpe and symplytude and sygnifycacyō where vppon he myghte shewe that all we chryſten people that are made pertycypant of that holy brede and that holy wyne, chaunged and turned in cryſt: holy fleſſhe and blood (of whiche twayne euery one is euermore with the other) ought of many men to be made as one and in Cryſt and with Cryſt our hed, encoꝛporate all in one myſtcall body.

But yet though theſe thynges be meruelouſly well ſayd and other thynges mo bothe haue ben and may be founden, that may be well alleged foꝛ good and conuenient ſygnifycacyōs of thoſe two ſacrametes: yet doth not ꝑ apoſtle tell vs that thoſe ſygnifycacyōs be the very thynges and the onely pꝛopꝛetees foꝛ whiche god appoynted thoſe outward ſygnēs of water in the one ſacrament and brede and wyne in the tother byfoꝛe all other ſenſyble thynges, of whiche he myght haue made the outward ſygnēs of thoſe ſacrametes ꝑ it had lyked hym. But as the hygh knowledge of god foꝛ ſaw all thoſe pꝛopꝛetees that haue ben founden, and all that any man coulde fynde foꝛther therein: ſo ſaw he many moo peraduenture whiche no man hath founden yet, and wherof he hath made no man of hys couſayle / no more then why he wolde haue any viſyble token at all in the thyng whiche he coulde haue pertytly done wythout them and in many perſonys hath ſo done and doth.

C And therfoꝛe Tyndale taketh an euill way to ſtykke vppō that poynte ſo ſtyffely, that he letteth not wyth open blaſphemy to ſay that he had as leue ſande as holy ſalte, and be ſmtered wyth vnhalowed batter as anoynted wyth the holy chryſme, whiche he calleth charmed oyle, bycauſe god wyl not ſhewe hym euery ſpecyall thyng that they ſygnify beſyde the generall ſygnifycacyō of inuiſyble grace, foꝛ that is comonly taught all reddy, and euery ſpecyall ſygnifycacyōne that the ſcripture expreſſeth is openly pꝛeched alſo. And byſydes that, ſuche ſygnifycacyōs as are not there expreſſed & may ſeme conuenient foꝛ them, be bothe taught and wyrtē. what wyl Tyndale aſke moze?

But no reaſon can contente hym / foꝛ he ſayth playnly, that who ſo euer do not vnderſtande all the ſygnifycacyōs of all the outward ſygnēs in the ſacrametes: yt were as good to ſeue the ſacrametes vnnuſtred vnto hym as mynyſtred. where vppon yt foloweth where ſo euer
at an

at an Ester the people sholde be houseled, all be yt that they be taught and do bpleue that in þ forme of brede is the very holy body of our sauour Cryste hym selfe, and that yf they receyue hym wyth vnblyf oute of hope or oute of charyte, and be not in peace and crysten loue wyth all people, or cōtēde to kepe styll a cōtynew in any dedly synne, they receyue theyr housell to theyr harme and parell of dampnacion/ and yf they receyue yt the contrarie wyse, they shall receyue of god great spirytuall grace therwyth, thow goddes holy ordynaunce by the merytes of Cristes passyon/ and so haue geuen them such good counsell and exhortacyon farther as the poze presse can: yet thynketh Tyndale that except he tell them ferther other signyfycacyons of the sacrament, the people were as good vnhouseled as houseled. But god be thaketh he is epyther deceyued or lyeth.

Now foloweth yt also that yf the sacramēt were as good vnnymistred as mynistred to who so euer is not taught the proper signyfycacyons of the outwarde token in the sacrament, as Tyndale here vnder a blasphemous iestyngge sayson telleth vs: then foloweth yt I saye that there was neuer chylde crystened synnys crystendome fyrst begane, but that yt hadde bene as good to haue lefte it vncrystened, and neuer to haue let water touche yt, by cause yt coulde not be taught what the water signyfyed. And let hym say what he wyll, but how so euer he couer and colour yt for the whyle/ surely so wold he haue yt. for whyle he goth aboute to geue all our saluacyon to fapth alone, and to take all grace & all meryte vutterly from all outward workes, and yet seeth that he may not boldely at the begynnyng vutterly dyspse baptysme nor þ blessed sacramēt of the auter: he wolde go fyrst as nere yt as he may. And therfore reiectyng the remanūt by and by/ he suffreth them twayne to tary for þ whyle. But he wyll haue them serue but for bare spgnes & tokens, and sayth that they profyte nothyng, but onely by the declaracyon of theyr signyfycacyons. And thereby meaneth he fyrst that where so euer occasyō of such declaracyō sayleth: there the sacrament sholde serue of nought. And so ye se that as for chylde he wolde haue none baptysed in dede/ and that thyng ones obteyned, wythin a whyle after no more he wolde no menne neyther.

Lo thus ye se to what a dyuelyshe ende Tyndals tale cometh, wyth his rebauldouse raplyngge vppon þ sacramētes, all though

All though he ment no worse then he maketh for here in his preface/in which he wolde peraduētūre seme to meane none other, but y the sacramētes coulde serue of nought, excepte they proper sygnifycacyons were declared and taught to them that receyue them, other sygnifycacyons or other wyse declared thē they haue ben wonte these many hundred yeres to be. wherin if he ment but so/ yet haue I shewed you many festly that he hath a very frantye folly therin.

But to thentent that ye shall not be so deceyued by hym: I shall shewe you farther that he meaneth yet mych worse/ & that he meaneth vtterly as he playnly sayth / y of the. vii. holy sacramētes syue be none at all, & that thoder twayne be nothyng frutefull neyther. And ye shall farther well perceyue, y Tyndale hym selfe in neyther nother of the twayn, that is to wyt neyther in baptyſme nor in the sacrament of the auter/ doth byleue a ryght. For the clere perceyvinge of all whych thynges/ I shall reherſe you his own wordes wyrtē in diuerſe places of his abhominable booke of obedience. And fyrſte wyl we ſpeke of theſe syue whych he sayth be no sacramentes at all/ that is to wyt conſyrmacyon, penance, order, matrimony, and anelynge.

Tyndale.

That they call conſirmacyon, the people call byſhoppynge, They thynke that yf the byſhope butter the chyld in the forbes, that than yt is ſafe.

More.

If I ſholde here call Tyndale by a nother name, yt were no nyk name at all / and yet ſholde there ſome then ſay, that yt were not honeſt ſo to do/ & this wyl ſome ſuch folke ſay, as in the byllanouse wordes of his ſpoken by this bleſſyd ſacrament, wyl fynde no ſalutē at all. But me ſemeth ſurely that at the fyrſte heyringe of ſuch a ſhamell worde ſpoken by the mouth of ſuch a ſhameleſſe heretyque by this holy ſacramēt of Cpyſte: the hole cpyſten company preſent, ſholde not be able to contayne them ſelfe from calling hym knaue all wylth one voyce at onys.

Now where as there be for y ſacramēt both of cōſyrmacyon & of holy orders, open & manyfeſt places in holy ſcrypture, as well in the actys of the apoſtles as in the pulles of ſaynt Paule/ by whych placys yt appereth playnly that by the apoſtles handes layd vpon them whych were before baptysed, they had the holy goost geuen in thē/ and by handes of ſaynt Paule layd vpon Tymothee in making him preſt,

Actum. 8
Hebre. 6
2. Timoth. 1

he receyued

A. 111. 6

he receyued of god a specyall grace wth that holy order/ and lykewys the deacons by the puttynge of the apostles handes vpon them in the gyupnge them that order: Cyn dale telleth vs in his boke of obedyence that all this is no- thynge, and that the laynge of the apostles handes vpon them was but a maner of the countre, as a man putteth his hande here vpon a boyes hed and stroketh yt when he cal- leth hym good sone. were not the tyme well loste that were spent vpon Cyn dale in allegynge holy scripture to hym, y can fynde in his herte thus to gyue yt a mokke in stede of an answer: he sayth that the scripture and the sacraments be not both of one autho^{ry}te/ but he maketh them bothe a lyke when he makketh them both a lyke.

Of matrimonye.

Cyn dale.

Matrimonye (sayth he) was ordeyned of god for an offyce, wherein the hus- bande serueth the wyffe, and the wyfe the husbnde. It is ordeyned for a re- medye and to encrease the world, and not to sygnysye any promyse that euer I herd or redde of in the scripture. It hath a promyse that we synne not in that state, yf a man take his wyfe as goldys gyfte, and the woman her husbnde lykewys/ as all manner of meate hath a promyse that we synne not yf we vse them mesurably wth thanks to god. If they call matrimonye a sacrament, bycause the scripture vseth the symyltude of matrimonye, to expresse the maryage or wedloke that is bytwene vs and Cryste: so wyll I make a sacra- ment of musierd seed, leuen, a nette, kayes, brede, water, and a thousande other thynges.

More.

This holy sacrament of matrimonye was bygonne by god in paradyse, and whych when he bygan, he there insty- tuted to sygnysye the coniunction bytwene hym selfe and manns soule, and the coniunction bytwene Cryste and his chyrch/ for whych saynt Paule sayth that yt is a great sacra- ment, and for such euer more hath yt bene taken in Crys- tes chyrche. And though in those whiche for his sake forberyth yt he coupleth hym self to theyr soules wth more grace: yet in that couplyng of matrimonye (yf they couple in hym) he coupleth hym selfe also to theyr soules wth grace, accor- dyng to the sygne that is to wth the maryage whiche he hath set to sygnysye that grace/ and wth that grace yf they applye to worke therewth, he helpeth them to make theyr maryage honorable, and theyr bedde vndefyled. And wth that grace also he helpeth them towarde the good educa- cyon

Eph. 5

A cryon and byngynge by of such chyldzen as shall come by-
twene them.

And to this effecte wayed that holy blessinge that god
gaue our fyrst father and mother in paradise/ whiche bles-
singe reason wylly we take and vnderstande to haue bene
geuen by god, accordyng the kynde of them that yt was ge-
uen to/ that is to wytte to worke not in the bodye onely of
reasonable folke, but mych more effectually to exerceyse his
strength in the resonable soule. where as Tyndale wylly that
goddys blessinge was no better to mankynde then to the
kynde of dogges and cattes/ wherby sholde yt allmoste so-
lowe that in generacyon vled onely for respecte of goddys
commaundement, had ben towarde god no more meritory-
oule then to those other kyndes of brute bestes, the gettingyng
of a whelp or a kytlynge.

B And where saynte Paule for those holy signyfycacyons
sayth that matrymouye is a great sacrament. Tyndale dare
say nay to his teeth/ and sayth he can make as good a sacra-
ment of leuen, of hayes, of musterd seed, or ellys of a net. He sholde rather
yet lesse the grace get ouer perde make yt of a sakke. But
there is no grace therein sayth he. And why say we. Bycause
sayth he that god hath none promysed. wherby wote you
I saye we. for I neuer redde yt in scripture sayth he. where
rede you then in scripture say we that god hath made you a
promyse that he neuer made promyse nor neuer none wolde
make, but he wold fyrste sende you worde by wytyng. what
Tyndale can saye to this I can not tell. But tyll he can say
better to this then euer hym self or his mayster eyther could
say to yt yet, or euer shall saye whyle they lyue/ every man
may sone se what menne may say to hym.

C Luther yet in his booke of Babilonica, where he sayth as
Tyndale now sayth that matrymouye where saynte Paule
sayth yt is a great sacrament, hath no grace nor is no sacra-
ment: he answereth saynt Paule well and pertely and sayth,
that saynte Paule sayed yt peraduenture of his owne hed
not of goddes spiryte. Then when the kynges grace had an-
swered hym, and that he saw that for aught he could do me
wold beleue saynt Paule better then hym, & that still folke
toke matrymony for a sacrament, and that they though that
to saythfull folke god wyth that holy knot gaue grace to-
warde the kepyng and ordeyned yt hym selfe so to do: he
swoze then in great anger and made a great vowe that he

wolde playnly proue the contrary, and ranne out of religion and wedded fleyng cate his nunne, to shew to the world hym selfe a matrymouye of his owne makynge, that was neyther any holy sacrament nor had any gracc therein. And tyll that Tyndale do þe same as he sayth prestes both may & muste: he shall neuer any other waye proue his conclusyon trew whyle he lyueth.

Of the sacrament of aneplynge,
these be his wordes.

Tyndale.

Aneplynge is wythout promyse, and therefore wythout the spyrte, and without profyte, but all to geue vnfutefull and superfluous.

More

Here is a shorte sentence and a false erronpouse iudgement gyuen by Tyndale, vppon all cryste people that haue ben anepled synmys crystedome fyrst began. And he is ledde therto by two specciall motyues / the one foly, the tother falsshed. For of hys foly he rekeneth hym selfe sure every thyng to be false that is not euydently wyrtten in holy scrypture / whyche one thyng is the tone halfe of all the fals fundacyon wheruppon Luther and Tyndale haue bylded all theyr hereses. For vppon this Tyndale sayth there is not any promyse of this sacrament wyrtten in scrypture: ergo there was no promyse made by god. whyche argument is so good, that every bope in scolys laugheth it to scoorne & well they may / for all the worlde can neuer make it good.

Hys other motyue is falsede, whyche is the antecedent of the same argument / that is to wyt that this sacrament hath no promyse in scrypture. For it hath an expresse promyse in the epyistle of saynt Jamys / where he byddeth that yf any be syk, he shall induce the preestes to come and praye for hym and anoynte hym wyth oyle, & the prayour of sayth shall hele the syk man / and yf he be in synne they shall be forgiven hym. Nay sayth Tyndale here we maye se that the aneplynge doth nothyng / for saynt Jamys sayth that the prayour of sayth shall hele the man. This is a sure argument. Lo, bycause saynt Jamys geueth the great effecte to the saythfull prayour: therefore the oyle doth nothyng at all. If it do nothyng at all towarde the remysyon of synnes: why wolde saynt Jamys haue it there, that myght sayyng for the sacrament as well be thens as there / except that Tyndale wene that saynt Jamys were so wyle in naturall thynges

to Tyndalys pzeface.

rlb

A thynges, that he thought oyle a mete medycyne for euery soze.

Thys place in saynt Jamis byd so pzeace bypō Luther/ that he was saynt to say that the epyllie was neuer of saynt Jamys makynge, nor nothyng had in it of any apostoly- call spyrte/ but he that so sayd was full of an apostatycall spyrte.

Of the sacrament of penauns.

Tyndale.

Penauns is a word of theyr owne forgyng, to deceyne vs with all.

More.

B Here ye se that the sacrament of penauns he setteth at lesse then nowght/ for he sayth it is but a thyng forged and contrived to deceyne vs with. But euery good crysten man knoweth that such folke as he is, that agaynst the sacramēt of penauns contrive and forge suche false heresyys / soze deceyne them selfe, and all them whom the deuyl blyndeth to bpleue them. Now whē he hath spokē his pleasure of the thyng: ye shall here what he sayth of the partes.

Of confessyon.

Tyndall

Shryft in the care is verely a worke of Sathan, and that the falsesse that euer was wrought, and that moost hath deuoured the fayth.

More.

If the deuyl sholde hym self sayt a deuise to speke spyrgh fully/ what coude he say more lyke hym selfe agaynst this parte of the holy sacramēt of penauns, thē he now speketh by the mouth of thys hys holy spyrтуall man.

C Here hathē ben a shrewd sort of crysten folke thys. xv. hundred yere/ yf euery mā haue serued Sathan all y whole they were a shryunge.

ye maye se now to what perfeccyon thys gere groweth wth Tyndale.

Luther yet that was Tyndales mayster, as letwde as he is played neuer the blasphemouse sole agaynst confessyon so farre yet as Tyndale doth. For Luther all be it he wolde make euery man and euery woman to, suspyt and meate- ly to serue for a confessour: yet confesseth he that shryfte is very necessary and dothe mych good, and wolde in no wyse haue it lesse. But Tyndale amendeth the mater, and sayth it is the very worke of Sathan/ & they therfore serue Sathan and worke hys worke yf they shryue them selfe secretly and

f iii speke

speke softly at þe prestes ere. But by lykelyhed he meaneth
that yf they speke owt lustely that euery man may here the,
all is well inough. for wyl waw forbade rownyng.

Of satisfaccyon.

He wyl that we shall for oure synnes nomore but onely
repente. for as for goyng about to punyshe our selfe any
thyng for oure owne synnyngs, by penauns doyng, wyth fa
stryng, prayour, almeyle dede, or any bodily afflyccyō that
god maye haue the more mercye vppon vs. whiche thyng
all good chrysten people haue euer vled to do, and whiche
the chyrche calleth satisfaccyon: thys thyng Cyndale cal
leth as ye shall here.

Cyndale.

Synne we thoro'w fragylte neuer so ofte, yet as sone as we repēt and come in
to the ryght waye agayne, and vnto the testamēt whiche god hath made in
Crystes blood: our synnes vanysh awaye as smoke in the wynde, and as darke
nes at the commyng of lyght, or as thou cast a lytle blood or meke into the
mayneser. In su mych that who euer goeth aboute to make satisfaccyon for his
synnes to god warle, sayeng in his herte, thus mych haue I synned, thus mych
wyl I do agayne, or thus wyse wyl I lye to make amēdes wyth all, or
thus wyl I do to gete beuen wyth all: the same is an infidelle, faythlesse, and
damned in his dede doyng, and hath losi his parte in Crystes blood, by cause
he is disoked yēt vnto goddes testamēt, and setteth vp a nother of his owne ima
ginacyon, vnto whiche he wyl compell god to obey. If we loue god: we haue
a commandement to loue our neyghbour also, as sayth Iohn in his pyssle. And
yf we haue offended hym to make him amēdes/or yf we haue not wherewith,
to aske hym forgynesse, and to do and to suffer all thynges for his sake to
wynne hym to god and to norish peare and vyte: but to go'warde Cryste is
an euerylastyng satisfaccyon and euer suffycient.

More.

The begynnyng of these wordes seme very godly, for þe
magnyfeng of the great mercye of god. But cōsider þe heb,
the myddes, and the taylor to gether, a ye shall sone perceyue
that he bookeh mercye, but to make a man haue so lytell care
for hys synne and maketh hym selfe so sure of sodayne and
short remysyō, that he shall forse full lytell how sone he fall
therto, when he beleueth that how often so euer he synne or
how soze, there nedeth hym no more but onely bare repen
tauns, and then all forgeuen and forgettē synne and payne
and all euen by and by an hūdred tymes in a daye. Nether
purgatory nede to be fered when we go hens, nor penauns
nede to be done whyle we be here, but synne and be soze and
lyt and

A s̄yt and make mery, and then synne agayne and then repent a lytell and conne to s̄ale & washe away the synne, thynke ones on goddys promysse and then do what we lyst. For hoppyng sure in that, kyll we .x. men on a daye we cast but a lytell blood in to the mayne see. But he that setteth so mych by hys synne and is so soz̄y therfore, that to prouoke our lord to mercy the more by punysshynge hym selfe, and takynge payne therfore, eyther of hys owne mynde or by penaunce enioyned: he is a starke heretyke, it were eyn almese to burne hym. For he that wyll take any payne for his owne synne/ weneth that Crist had not payne inough. Is not here a mad doctryne of hym that wolde seme a crysten man.

B For as for that he telleth hys tale, as though men dyd reken theyr penauns for a thyng suffyscent to satisfye for theyr synne/ that is but a pece of hys poctrye. For he is not so folysshe but that he knoweth well inowgh that all chryste men byleue that no penauns is of it selfe suffyscent for the lesse synne, but the passyon and payne of Criste maketh our penaunce auaylable, to them that set not so lytell by theyr synne, but that they be content and thynke them selfe well worthy to take payne and penaunce for theyr synne them selfe.

C But bycause he wyll that men repent the doyng of theyr synne, and then no more but sayth: I wolde wyte of Tyndale what calleth he repentynge, a lytell short sorow, or a great sorow and a longe? If a lytell p̄ety sorow and very shortely done: I wolde as fayne he sayed trew as I fere s̄ he lyeth. If a great feruent sorow wyth grete and trouble of mynde, not shortely shot ouer but kepte & continued longe: then forze I lytell of his heresye. For no dowte is it but that Tyndals tale to suche a man shall seme god wote full fond. For he that hath suche repentaunce, wyll to shypste I warraunt you, and take penaunce of the p̄esse, & do mych more there to what so euer Tyndale tell hym. And he that is cristened & careth for no shypste: repenteth neuer a dele/ but they that repent not at all be Tyndals repentaunt synners.

Wyll ye se that it is so: Go me to Martyn Luther the fyrst mayster of Tyndale in thys mater, though now hys scoleer passeth hym. whyle that frere lyeth with his nonne, & woteth well he doth nought, and sayth still he doth well: let Tyndale tell me what repentynge is that. He repenteth euery moornyng, and to bedde agayne euery nyghte/ thynketh on goddys

goddys promyse fyrste, and then go synne agayne vppon truste of goddys testamēt / and then he calleth it castynge of a lytell mylk in to the mayne see.

Of the sacrament of order.

Cyndale.

By a presle in the new testament, vnderstande nothyng els ys but an elder, to teache the yonger, to brynge them to the full knowlege and vnderstandynge of Cryste, and to mynystre the sacramentes whych Cryste ordeyned.

More.

By the wordes, he meaneth that þ holy order is no sacrament, nor is nothyng ellys but an elder to teache the yonger, and to mynystre the sacraments suche as Cryste ordeyned. And in this wyse he sayth we be all prestes both me and women to. For he sayth in the same boke precysely and in this boke to, that women may consecrate the holy body of Crist. **B** Agaynste whych folysh blasphemouse bablynge were very great foly to dyspute, syth of as many good holy vertuose women as hath bene in crystendone syth crystes deth vnto this daye / was there neuer none yet but that her harte wold haue abhorred, yf such an hygh psumptuous thought shold ones haue fallen in her mynde.

And what wold yt auayle to dyspute wyth hym, syth he morketh and skoffeth out the wordes of saynte Paule wrytten vnto Tymothe / in whyche the sacrament of order ys so playnly proued, that all the worlde can not denye yt, but yf they make a mork at saynt Paule as Cyndale doth.

Now in that he sayth the sacramentes that Cryste ordeyned / he meaneth nothyng ellys but his playne heresyng agaynst all the sacramentes sauē twayne / that is baptysme and the sacrament of the auter, as ye haue all redy sene in all the remanaunt. And now syth he leueth but the twayne / **C** I pray you consyder how holly he handeleth them twayne, and ye shall se that he myght almost as well deny the both as handle them after the fashyon. And fyrste here how he handleth the holy sacrament of baptysme.

Of the sacrament of baptysme,

these be his wordes.

Cyndale.

The sacramētes which Criste hym self ordeyned, which haue also promysse and wolde saue vs yf we knew them and byleued them / them they mynyster in the latine tonge. So ar they also bycome as vnfrutefull as the tother.

And after he sayth forther : Baptysme is called volowynge in many places

A

ny places in Englande, bycause the pꝛesle sayth volo saye ye. The chylde was well volued say they/ ye and our vicare is as sayre voluer as any pꝛesle wyth in this twentye myles.

More.

B All this great scoffynge ariseth onely, bycause that chyl-
dern be crystened in latyne. For whyche onely cause he sayth
that the baptysme is vutterly frutelesse/ye & by his tale worse
then frutelesse to. For he sayth they be now in lyke cause as
at the tother sacramentes, whych he sayth haue no promyse
in scripture, and therfore are (he sayth) superstitious. And
lo thus fyrst ye se that as longe as euer any chylbern haue
in Englande ben crystened in laten/there was neuer chylde
the better for the cristendome. And then yf this lye be trew:
there is yet neuer a crysten man nor neuer a crysten woman
in all England, excepte happely som well latyned Jewes co-
uertyd, or ellys suche Englysh chylbern as lerned they? gra-
mer in they? mothers bely.

Howe be yt I wolde euery other thyng were as ethe to
mende as this is/for this mater may be sone eased. It may
be now vppon this faute fouden, be prouyded vppon Tynd-
dales counsell that all the Englyshe chylbern shall be cryste-
ned in englyshe, and then they shall vnderstande all the ma-
ter well inough ye wote well, and speke for them selfe to.

But then fyndeth Tyndale twoo great fautes for which
he sayth that all the baptysing of the chylde is fruteles. One
he sayth bycause of the false beleue that the plungyng in the
water saueth them/a nother for y the promyse is not taught
them.

C But there I wolde sayne wpt of Tyndale, syth he sayth
that the baptysme is frutelesse for such causes, and syth he
muste nedes meane at the tyme of the cristenyng, for yf he
shold meane no more but y the chylde sholde leale y frute at
lenght for lake of suche instruccyon after, then were his
wordes false though he sayde therein trewe/for then were
not bapaysme vnfrutefull, for yt were very frutefull at the
lesse wise to a great many that god calleth hens ere euer the
lacke of such lernyng can be layed to they? charge: thus I
saye Tyndale must nedys meane therfore that for these fau-
tes the frute of the baptysme is lost eue at y fonte, & no grace
goten thereby/or ellys his tale were false. And ye wote well
in no wyse wyl he lye for that were poeetrye.

Now syth he sayth the, that the baptysme is frutelesse at
the fonte

The answer

the founte for these causes: I wolde wit of hym whyther it be boode because these thynges be not at the fount preached to þ godfathers, or because they be not preached there vnto the chylde yt self. If he say þ yt is frutelesse for lakke of prechynge there vnto þ chylde yt self: then I deny not but þ Tyndale sayth ryght well and reasonable, and I shall speke to the persone of our paryshe that he shall preche to the chylde at the fount, and tell hym many good talis in his ere. But surely yf he say that the baptysme is frutelesse at the founte for lakke of such thynges there taught vnto þ godfathers/therin coude I not agre wyth hym, for they come not to be crystened there them self/ and so the lakke of that prechynge there can not hyndre theyr cristedome. And as for the chylde, if neyther they nor the preste nother well vnderstande theyr dewtye nor well byleued in baptysme neyther / ye a though they were turkes, Jewes, or saracens, or that worse were then all thre very starke heretyques: yet so that in the baptysynge they purpose to make the chylde crysten, a therin do as the chyrch doth/ all theyr lakke can not make the baptysme lese his frute. And yf that Tyndale knowe not this he is very pozely lerned/ and yf he know this, and then saye as he sayth, that for lakke of such teachynge at the founte the baptysme there is frutelese, what is he then say you?

But now is yt good to se somewhat of Tyndales mynde concernynge these twoo thynges, that is to wpt the fayth set on sensyble tokens in the sacrament, and the prechynge of the promyses.

fyrst for the visyble sygnes, there be twoo thynges to be consydered. Thone that Tyndale beryth vs in hand that the clergye maketh vs byleue that the visyble sygnes alone doth all to gether, a therin he saythe false/ a nother that hym self byleueth that they do no good at all, and therin he byleueth false.

For the fyrst poynt these be his wordes.

Tyndale.

They make vs beleue that the worke selfe wythoute the promyse saureth vs, whych doctryne they lerne of Aristotle.

More.

In this poynte he playnely bylyeth the clergye, whyche doctryne he lerned of the deuyl. who taketh baptysme but for a sacrament ordeyned of god for manns saluacyon, by whych god hath promised that he shalbe saued except synne
after

after let hym, and wythout whych he shall not be saued, excepte ryght specyall cases, & those be very few neyther able to be playnely proued by scripture, and yet wyll Tyndale agre them agaynste his maysters rule.

Now be yt Tyndale hath here a nother rule and that as false as the tother, by whych as I was aboute to save he rekeneth the outwarde tokens of the sacrament to be of none effecte, but onely bare tokens of that grace that is wrought wyth the worde, and that the worde of Cristes promyse.

For he sayth y the sacramētis be as yt were a pzecheour, and do onely pzeache goddes promyses / and therfore for to mynystre y sacramentes, is (he sayth) nothyng ellys but to pzeache goddes promyses. And for this he alleggeth y wordes of saynte Paule in the fyfte chapyter of his pylle to the *Ephes. 5*
1. Petri. 1
Jacobi. 1.
 Ephesies: Criste cledsed y cōgregacyon in the founteyne of water thorow the word. And also the wordes of saynt Peter where he sayth in the fyfte of his fyfte pylle: ye are bozne of new, not of mortall seed but of immortall seed, by the word of god whych lyueth and lasted euer. He alleggeth also the worde of saynte Jamys in the fyfte chapyter of his pylle, where he sayth: Of his good wyll bygate god vs wyth the worde of trouthe, that is sayth Tyndale wyth the worde of promyse. He sayth also: Thou seeest that it is not the worke but the promyse that iustifyeth vs thorow fayth. He sayth also that as y pzeite purgeth by pzechyng of the promyse, so do the sacramentes and none other wyse / bycause he sayth that the sacramentes be but sygnes and tokens that betoken and pzeache the promyses. And so he meaneth that as the pzeite pzechyng the promyses, doth geue vs a knowlege of them, or putterth vs in mynde of them, and yet he doth but shew vs of the promyses & of grace, & doth not gyue vs any effecte of any promyse or grace, nor we by that pzeching do not gete no grace but by goddes worke bysyde: so though he mynystre y sacraments, yet we do not attayne & gete any grace neyther by y pzeite, nor by the sacramentes, nor by that worke or dede y is done in mynystryng or recepyng the sacramentes, no more than by the pzeites pzechyng / but onely by the promyse of god thorow fayth to the infoundyng wherof the sacrament doth nothyng worke, nor is no cause thereof nor co-operant thereto, nor meane nor instrumēt therein / but onely a bare sygnifyer and a shewer thereof. And yet worse then thus: that lykewyse as yf a pzeite standyng vp in the pulpit to pzeche

pet to preche. do there stande styll and preche nothyng at all **A**
 but so come downe agayne and say nothyng, doth vnto þ
 people no profyte at all: so the sacramentes syth they be but
 bare sygnes as he sayth, and serue of nothyng but to sygny
 fyre certeyne thynges, he sayth therfore that bycause the my
 nysters of the sacramentes do not open and declare those sy
 gnyfycacyons to the recepuers of the sacramēt, therfore the
 sacramentes be frutelesse/ and mē take no more profyte by
 the recepyng of them, then by the stondyng of the preste
 in the pulpet that standeth there and precheth not.

And it it to be consydered that thys is hys oppnyon as
 well of the blessed sacrament of the auter as of the holy bap
 tisme. wherby what mynde he hath of that blessyd sacramēt,
 he leueth lytell doute to them þ haue eyther lernyng or wpt.

If thys oppnyon of Tyndale were trew that the preest **B**
 doth in mynystryng the sacramentes no more but preche
 the promyses/ and in the mynystryng he purgeth but as he
 doth by hys prechyng/ and when he precheth not the sygny
 fycacyons then he purgeth not: then were there wpyth the
 baptysme no grace at all geuen vnto chyldren for the preest
 precheth not then/ & though he dyd we fynde not yet that he
 sholde suffyciently purge the chylde wpyth prechyng. And
 yet yf baptysyng be nothyng ellys but prechyng as Tyndale
 sayth/ then after that the preest had well preched all þ
 were to be preched and shewed what the token and the sa
 crament meaneth/ he myght as it semeth by Tyndals tale
 send home the chylde agayne & neuer put water vpon hym.
 Tyndale wyl haue vs byleue no thyng but playne & eyd
 ent scripture/ I wolde he sholde therfore proue hys tale **C**
 here by playne and eydent scripture/ for as for these placys
 that he layeth proue it no thyng at all.

For the wordes of saynt Paule to þ Ephesyes, Criste cle
 sed the congregacyon in the fountayne of water thorow the
 word, is the thyng that all we say to/ that is to wpt that by
 the holy wordes of baptysme comyng to the water god cle
 seth the soule accordyng to the wordes of saynt Austyne
accedit verbum ad elementum & fit sacramentū. But Tyndale bycause
 saynt Paule sayth there/ in the fountayne of water thorow
 the worde, weneth that he setteth the water but for a sygne/
 as yf þ one wolde say, a man doth in hys body faste, watch,
 gyue almesse, and praye thorow the deuocyon of the soule,
 Tyndale wolde then saye that the body were set but for a
 sygne

Ephes.

S. Austinus

A sygne and in all these thynges doth nothyng at all.

Hys terte also of saynt Peter is nothyng in thys world for hys purpose. For whē saint Peter sayth: ye are borne of new, not of mortall seed but of immortall seed, by the worde of god whychē lyueth and lasteth euer: what meaneth he other then that by our sauour hym selfe whychē is the lyuynge worde of god that lyueth & lasteth euer, we be borne agayn by the sacramentall water & the sacramentall word, whychē bothe he there vnderstandeth, for he there exp̄sely speket̄h of neyther nother, but of the worde that is goddes sonne.

The wordes of saynt Jamys also, that god of hys good wyl begate vs wth the worde of trouth, how proue these wordes that the water of baptyſme ſerueth but for a sygne. Jacobi. 1.

B The worde of trouth sayth Tyndale is here vnderstanden the worde of hys promyse. Now proueth Tyndale that: bycause that Cryſtes promyses be trew, muſte it therfore nedys be that saynt Jamys in that place ment the worde of promyse / as though there were no more trew of all that euer Cryſte ſpake but onely of hys promyses. why may not in that place the word of trouth wth whychē god hath of hys good wyl bygotten vs, be vnderstanden our ſauour Cryſt hym ſelfe / by whom god hath bygotten vs in dede, and whych is the very trouth it ſelfe as hym ſelfe wytnelleth of hym ſelfe, where he ſayth: *Ego ſum via, veritas, & vita*, I am the waye, the trouth, and the lyfe. Thus maye ye ſe that thys terte proueth Tyndales purpose nothyng at all.

C But now ſuppoſe that the very wordes of saynt Jamys were, that god had bygotten vs wth the worde of hys promyse / what had thys made for the mater? How had thys proued that the water and the sacramentall wordes were but bare ſygnēs & tokens? If ſaynt Jamys ſayde that god had bygotten vs by hys goodnes / do theſe wordes exclude all means that hys goodnes vſed towarde it? If god wolde ſaye to Tyndale: I haue brought in to thys world which thou doſte now corrupte, and I haue made the cryſtendom whychē thou goodeſt aboute to deſtroye, and I haue bydden the beware of hell in to whychē thou renneſt a pace: byd he therein exclude Tyndalys father and hys mother, and hys ſacramēt of baptyſme and the mynyſter therof, and the p̄chers and teachers of the tother? So ye maye playnly ſe that Tyndales textes ſerue no thyng at all to proue that the ſa

cramentes serue but onely for sygnes.

Thys oppynyon hath Tyndale taken of Luther, whyche gyueth to the sacrament nothyng at all/ but he sayth that god gyueth all the grace by the fayth alone, and not by the sacramentes any thyng at all. Now the chyrche beleueth & teacheth that god hath not so bounden hym selfe to his sacramentes, but that where he gyueth the gyfte of fayth to any that can not come to baptysme, there he of hys power maye and of hys goodnes wyl gyue vnto that man the gyfte of such grace to come to heuyn without baptysme. But where god gyueth grace by the baptysme/ there it is harde to set þ baptysme at so short, as to saye that it serueth but for a bare sygne/ and wythout the sygnifycacyons preched at the font standeth in no more stede then a precher that precheth not.

Albe it that god maye cure a soze without a medecyne, & do a myracle in a manny's helth, and that for the regarde of the manny's good fayth and hys truste in god: yet yf it please god to hele hym by a plaster though hys fayth be the cause why god dothe it/ yet is the plaster a meane in the doyng, and serueth not for a bare sygne.

And surely when our sauour set thys order therin, that who so were baptysed in water in the name of the father & the son and the holy ghooste he sholde be saued/ and that excepte a man were borne agayne as well of the water as of þ spyryte, he sholde not entre in to the kyngdome of heuyn: god set it to serue for a moze effectuall thyng then for a bare sygne voyd of any frutefull effecte. For thys were yet at the last wylle no lesse, then yf a lord wolde say to a poore felow: take the here thys badg or thys lyuery gowne of myne/ & yf thou take it and were it I wyl take the for myn household seruaunt and in myne household gyue the meat and drynke & wages/ or ellys yf thou were it not, thou shalte not come wythin my doore. Thys lyuery gowne gyueth hym neyther meat nor money/ but yet it is moze then a sygne that he shall haue it/ for the weryng therof helpeth hym to get it, not of any nature of the lyuery but by hys lordes ordenaunce.

And so lyke wylle though it were trew that the sacramentes dyde nothyng worke in them selfe, nor had no power in them selfe no moze of god then of nature to purge & cleanse the soule: yet were it moze then a bare token or sygne of grace, in that it hath by goddys promyse hys owne specyall assystens, whyche at þ sacramentes mynystrred doth infoude

hys

A hys grace.

How be it many good vertuose men hath there ben of olde, that haue had yet a mych hygher estymacyon of the sacramentes then so/and that haue thought that the sacramentes haue not onely god by hys p̄misse assystente to purge þ̄ soule and to infunde hys grace, but also that he hath vsed them therin as effectuell woꝝkynge instrumentes in the doynge therof, by reason of a certeyne influens of hys power, wherby he made them mete to woꝝke in to the soule thow the touch of the body.

B And in to thys mynde they were ledde by the wordes of holy scripture, and partely for the excellence of the sacramentes of the new law in respecte of the sacramentes of the olde law/bytwene whych two kyndes of sacramentes semeth to be as greate dyfference, as bytwene the two kyndes of the lawes them selfe/and that is no lesse then bytwene figures, ymagys, sympletyudes oꝝ shadowes, and the very thynges them selfe/as sayth saynt Paule: *Omnia in figura contingebant illis*, *Corin. 10.* all thyng vnto them came in figures.

Then syth the sacramentes of the olde law had god by hys p̄misse assystēt wyth them in reynssyon of synnes, as by the playne wordes of many places of scripture doth appere: it semed to those olde holy vertuose doctours, that the sacramentes of the new law for the p̄emynence ouer them, sholde of goddys especyall influens haue some effectuell vertue, force, and power, as an instrument of god in þ̄ woꝝkynge therof. To whych mynde they haue ben moued

C befoze for that the very wordes of holy scripture semen to lede them to it/when they redde in the actes, that by the puttyng of the apostles handes vppon them that were crystened, the holy gooste forthwyth came in to them, and by myracle shewed hym selfe by theyꝝ spekyng in dyuers tonges. And when they redde saynt Paule wytyng to Tymothee: *1. Timoth. 4.* Neglecte not that grace that is in the, whych is gyuen the by prophete, wyth the puttyng vppon of the handes of þ̄ p̄esthed/ and vnto hym also those wordes: *2. Timoth. 1.* I warne the that thou resuscitate and styꝛe by the grace of god that is in the by the imposycyon oꝝ puttyng vppon of my handes: these placys were very playne for theyꝝ mynde, when they here redde that grace was by god infused wyth the receyuyng of the holy oꝝder of p̄esthode, by the outwarde sacrament

crament of puttyng the bysshoppys hande vppon hym.

Ezech. 16.

Ezech. 36

It semeth also by the wordes of god spoken by the mouth of the prophete Ezechiel souneth to þe same/where he sayth: I haue wasshed the woth water, & I haue clensted thy blood. By whych wordes yt semeth to be sygnifyed that the outward wasshyng of the water of baptysme sholde be an effectuall instrument of the inward wasshyng of the soule. And by the mouth of the same prophete, in prophecying of the sacramēt of baptysme our lord sayth also: I shall shede out vppon you clene water, and ye shall be clensted from all your fylthynges. These wordes shewe that the water shall washe the fylthe. And what fylthynges meaneth he but þe fylthynges of the soule; and that doth no water washe but the water of baptysme. And where to wolde our lord by þe mouth of his pphete call it clene water/but for þe differēce þe it hath in makynge clene the soule by influēce of goddes gyfte ouer that other waters haue: for ellys as for elementall clenness of that water in yt selfe, other water is as clene as yt.

Zachar. 14

Those holy doctours considered also the yet more open wordes of þe pphete zacharie: There shall go forth he sayth quykke lyuely waters oute of Hierusalem, the one halfe of them to the orientall see, the other halfe to the very uttermost see. These wordes verily describethe the holy water of þe sacrament of baptysme, the water that wellethe oute of holy chyrch whych stretcheth to two sees of synnes, that is to wit both of synne orygynall and of all the actuall synne that the man hath done, all were he neuer so olde ere he were baptysed. And why calleth the prophete this water quykke and lyuely/but for the dyfference betwene it and other waters þe are but dedde: in token that the water of baptysme hath by the secrete sanctifycacyon of god, a certayne strength of spirytual lyfe infoued in to that corporall element/ wherby it is not onely a bare dedde token, and sygne of grace, and clen synge of the soule, but also a quykke lyuely workynge medycyne meane and instrument.

By these places of scripture and by other / many good holy men of old, all be yt þe no man otherwyle thought nor thynketh, but that the pryncypall worke and the hole workes in the clen synge of the soule and infundynge of grace is god hym selfe, and that he doth yt for the merytes of Cristes passyon as he hath promysed to do, and that vppon our parte is requyred in suche as haue ble & reason at the tyme of baptysme

A of baptysme repentaunce of the euill lyfe passed, with fayth and bylyfe of the worde of god, and hope of saluacion wth loue and charyte towarde god and our neyghbour, and a purpose of workynge of good workes: yet dyuerse god ho- ly doctours haue tought as I say by such placys of scrip- ture, that god in the workynge of such clesynge of þ^e soule, and infusyon of grace, vseth the sacramentes not as a bare sygne but as an instrument, wth whych and by whych it pleaseth hym to worke them.

B And they that thynke otherwys/ that is to wth they that thynke that the sacramentes be but as yt were the lyuety gowne wherof I gaue you the ensample, and hath no speccy all power no: influēce gyuen of god, by whych it any thyng may worke in clesynge of the soule: all they haue none other thyng for them selfe as far as I haue rebbe and could per- ceue, but argumentes grounded vpon philosophye and metaphysicall reasons/by the cōstraynte wherof I wyl not say they be dreuen and compelled, but say that as yt semeth me, they dyue and compell the selfe to fynde gloses to these scriptures, & vnto þ^e wordes of other good holy doctours to.

C For as for my parte, I wold not let to deny an hole hepe of those reasons in maters of the sacramentes, whych hang all vpon goddes will and pleasure and his onnipotēt po- wer. For all be yt þ^e we se no lykelyhed how that bodely wa- ter can worke vpon the spryтуall substance of þ^e soule / yet god can make þ^e fyre which is a bodely substance as well as is the water, to worke not vppō soulys onely discharged of they^r bodies in purgatory, but also vppon þ^e euill angelles the deuyls whose substance is as spirituall as is the soule: I can not greatly se why we shold greatly fere to graunte & agre, that by goddes ordynaunce the water may be goddes instrument in purgynge and clesynge of the soule.

whych argument for ought that I perceue among the is to myne vnderstandyng so simply toyled / that till I here eyther better or perceue them better: I lyke as yet that ar- gument better then I lyke all they^r solucyons that they make thereto.

For some of them be sayne for they^r solucyon, to graunt almoste that they^r payne in the fyre were but a detaynyng therin by some strēger power then them selfe / and then were the payne but as a p^rysonement and restraynt of lyberte, if the fyre burne them not. And then why moze in fyre then in water,

water, yf they be for the fyre neuer the warmer. And vñ the tother syde yf that by the keepnge of them in þ fyre the fyre do worke vpon the and burne them, as I thynke y trouth is: then so maye by goddes ordynaunce the water helpe to washe and clesse the soule.

And surely syth experyence teacheth vs that the soule whych is of yt selfe a spyrytuall substaunce, god hath of his hygh wysedome and power founde the meane so to put it in a bodye and so to knyt yt therto, that not onely by fyre or frosen water putte aboute yt, but also wythoute any outwarde thyng put vnto yt, by the onely boylng of the distempered humours wythin yt selfe, þ soule is in such gref, payne and torment, that it wold be as fayne out of the body as the bodye wold be rydde of it: syth we fynde this thus, I dowte nothyng at all but that god can by mo ineanes then men can thynke or imagine, so bynde the spyrytuall soule to the fyre, that he shall fele the feruour of þ fyre as he nowe feleth the hete of his ague here / and yet shall not the fyre and he be made one person as the soule and the body be now. which thyng who so wolde aske me howe maye that be / myght as well aske me how myght the worlde be made when there was nothyng to make yt of, and a thousand madde questions mo. But to the purpose this I say, that god may by his power make the water in the sacrament an instrument with an effectuall influence of power geuen by god thereto at the tyme to purge the soule / as well as þ fyre eyther to purge yt or punyssh yt. In whych thyng syth the scripctures seme to say that he dothe so, & no scripcture sayth the contrarpy / and many good holy me haue bene of that mynde / I see not why we shold thynke otherwys.

3. Regum. 5

When our lord heled Naaman Syrus by his pphete He lyzeus in the water of Iordane / no man dowteth but that god dyd the dede. yet were yt a great boldenes to asserme that the water there dyd worke nothyng therin at that tyme, and yet had the water no such nature of yt selfe.

Iohan. 5

No more had also the water of whych yt is wyrtten in the gospell of saynt Iohn, where at the mouyng therof who so nexte were let downe thereto was there cured by the angell of god / and yet is yt well lykely that god gaue an influence of his power at the tyme, by which the water self was made an instrument of that helth.

And lykewys where the woman was heled by the touch of Crystys

I of Crystes garment, wherof saynt Luke speketh in the. viii. chappter: the wordes of our sauour hym selfe seme to shew some influence gone forth from hym selfe in to his garment, suche as by his myght with the touche of his garment bled as an instrument therein, was able to geue helth vnto that good saythfull woman. Luc. 8.

When our sauour as is wryten in p̄. ix. chappter of saynt Iohn dyd take the dyrt of the grounde, and dyd spytte there vppon and made therof a plaster, & layed it vppon the blynde mānys yien and so gaue hym his syghte: I thynke that god gaue an influence of hys power in to that plaster, wher by he cured his yien. yet mighte he haue done it by his onely worde or by hys onely wyll, wythout any suche outwarde thyng layed there vnto. But it pleased hym to let them se that he not onely coude do it hym selfe, but coude also make the very dyrt of the strete able to do suche curys/as not all the plasters in all the surgeons shoppes were able to attayne vnto. Ioh. 9.

Now yf they wyll saye that it is not lyke in curyng the body and clensyng of the soule: I saye it is lyke, sauynge for the reason by whyche they say that the bodyly water can not worke vppon the vnbodily soule. And therfore thereto I saye, that by no naturall power nor by no power excepte onely goddys/coude these bodyes that is to wyt those waters, garment, and plaster, haue in suche wyse wrought vppon the bodyes wherein they were workynge instrumentes of these meruelouse cures. And then I saye by hys power maye the bodyly water as well be a workynge instrument vppon the vnbodily and vnbodily soule, be it in clensyng, pourgyng, or purgynge/as vppon the body.

For as for that reason by whyche some doctours reken the mater the more easy in the sacramentes, bycause the outwarde sensyble thynges therof worke as they reken vppon the soule, as parte of the holeman by touchynge the body therof/as the fyre touchynge the body payneth the soule & all, all be it I repungne not thereat: yet I nothyng groude my selfe thereon, syth I neuer founde amonge them all one reason yet, wherby me thoughte it proued otherwyse, but yf god may make the bodyly corporall water, able to worke vppon the vnbodily incorporeall soule. whyche yf it maye/syth god hath set the sacramentes as meanys by whiche we come to clensyng of the soule and to saluacion/all be it that

h. ii. no man

no man denyeth but that the power of god is chiefe, & that he regardeth chrystes passyon and our owne fayth wyth dyuerse other thynges: yet I se not why we sholde take all effecte of workyng from the sacramentes them selfe, and leue them boide of all grace, and call them bare gracelesse tokens. For yf that any man were of y mynde that he thoughte the sacramentes do nothyng to the cleansyng of the soule, by cause that all that euer is done is done by the power of god: so myghte he thynke that no medecyne doth any thyng in the cure of any dysease, by cause that all the nature of the medecyne is gyuen vnto it by the power of god to.

How be it in thys mater whyther that the sacramentes haue any influence of power gyuen them by god, whereby they may be workers and instrumentes in the purgynge or cleansyng of the soule/or ellys that they be but in such wyse meanys and cause of the grace, as the lyuery gowne wherof I dyd put the ensample is of the seruauntes fyndynge in y lordes housholde/is not the thyng wherin I wyll gretely stykke. But in my mynde the scrpyture most serueth for y fyrst oppnyon/and good holy doctours and of y eldest haue ben of that oppnyon, and nothyng but phyllosophicall reasons haue drawen oher from that oppnyon. And synnys that some other hath fallen to the tother oppnyon, whyche gyueth to the sacramentes lesse force and effyce then doth that fyrste oppnyon: there are now come these new men, Luther, frere huskyn, and hychen, and such other lewde felowes, that wolde leue the sacramentes by theyr wyllys no maner strength at all. And therfore so wyche lyke I the better the fyrste waye that most help men helde, and that ferthest goeth from the doctryne of those heretykes, whyche make the sacramentes as they sey to serue onely for prestes and prechers/ & then they preche them selfe that y presthed is no sacrament at all, and turne them all in to monkkes and iestes, comparynge sand with holy salte, and butter smeryng to the anoyntyng wyth the halowed chrysm/ & such other folyshe blasphemys.

Now where they saye that all the saluacyon standeth in promyse of god, and nothyng in the sacramentes at all/ by cause that they be but the tokens therof: by this reason they wyll wythin a while take a way the reuerence from the very promyse to. For of trouth the promyse of god worketh not our saluacyon no more then do the sacramentes, but god worketh

A worketh our saluacyon hym selfe/ and the promyse is the token wherby we knowe he doth so. for yf he had not promysed it/ we had not so surely knowen it, nor had not had so greate a cause of good hope thereof/ but yet myghte he haue saued vs though he had neuer promysed vs. And now them that he saueth, he saueth not so muche by the force of hys promyse as by reason of the selfe same goodnes y made hym to make the promyse. So y his owne lyberall goodnes worketh our saluacyon, and the promyse gyueth the knowledge of our saluacyon.

Now saye these men allwape that god saueth vs by hys promyse, as though they were sure that yf he were not surely bounden by his promyse, he wold not now do it at all/ and sayynge that his promyse is onys passed hym somewhat, as they make it vnware: he wold elles yf it were now to make, take a better auysement ere he bounde hym selfe so farre.

In menne such chaunge and such repentaunce happeth, that where one of his good wyll sometyme byndeth hym selfe to geue/ the tother maye thanke the bonde yf euer the promyse be kept. But goddes hygh prouydence so foreseeth what he promysed/ that he can neuer forþynk yt. And his inestimable goodnes is so great/ that he geueth not bycause he promyseth, but he promyseth bycause he wyll geue/ and wolde geue though he neuer promysed as he determyned to geue byfore he promysed / and wold yet promyse yf he had not promysed/ not that his promyse sholde be y cause of hys gyfte, but that we shold by his promyse haue knowledge of his gyfte and comfort of the hope.

C Now maketh me Tyndale the sacramentes nothyng but a token of the promyse/ and the promyse he maketh the cause of the gyfte: where of trouth as well the promyse as the sacramentes be tokens of the gyfte/ and goddes goodnesse is the cause of the gyfte. And god hath from the begynnyng determyned that he wolde after the fall of Adam ordynarly not geue yt wythoute the sacramentes. But though he determyned also to make a promyse/ yet neuer determyned he that he wolde not geue yt wythoute he made a promyse. And so be both the sacramentes and the promyses tokens of the gyfte/ and yet semeth the sacrament rather then the promyse a cause of the gyfte. for the sacrament after the instructyon, semeth a cause of the gyfte, at the lesse wyse in some kynde of cause, and the promyse semeth no cause in no kynde.

kynde neyther synmys no: afoze. And thus ye maye se what a wyse processe Tyndale maketh vs.

But wolde god yet that thys were the worst pece of Tyndales techyng cōcernyng Crystes promyse. But he frameth crystes promyses after hys owne falsshon. He sayth that we make promyses in sacramētes where cryste made none/ but he maketh promyses that Crystes made neuer suche. For Chryste promyseth heuyn yf men labour for it: Tyndale wolde make vs wene we nede no labour at all. Chryste promyseth for geuenes thow the sacrament of penauns yf men amende and wyll do penauns: Tyndale of the sacrament putteth two partes awaye, and almost the thynde to, & promyseth for geuenes for a very shorte skant repentyng at yf fyrst thought by and by / and to do penauns he taketh for idolatrye. Cryst promyseth vs heuyn yf we do good workes wyth our fayth: Tyndale sayth to do good workes wyth intent y rather to come to heuyn shall brynge a man to hell, and lese the reward of fayth. And thus Tyndale whych cryeth out promyse promyse, and wyll haue nothyng taught but Crystes promyse: yet in these thynges and an hundred moo strueth and fyghteth agaynst goddys promyses, and vtterly goth aboute to destroye them.

Finally where as Cryste hath made a promyse, one of the grettest, most solempne, most assuredly made, & therto most frutefull & most necessary that euer he made / that is to wyt that he wold be wyth hys chyrch of crysten people all dayes vnto the ende of the worlde and that he wold sende also y holy ghoost vnto them that sholde teche them all thynges & lede them in to euery treuth: Tyndale fyrst (lesse he sholde seme to gaynsay thys promyse) wolde shyfte it from y knowen chyrche and company of all crysten people professyng the name and fayth of Cryste, vnto a secrete cōpany of suche as they call good men and electe / whyche who they be who can tell. And yet syth there can be no dowte but suche as be or haue ben very electes, haue alwaye ben partys of thys knowen crysten company / and syth they were not false dysymplers: they haue blyeued as they shewed, and they haue shewed that they blyeued as we blyeue in suche thynges as Tyndale now calleth mysleblefe, for they haue done therein as we do, and alwaye the best haue wryten these thynges that we blyeue / and neuer was there any company tyll with in this twenty yere, that blyeued as Tyndale sayth that he blyeue

A byleueth. And he sayth also that hys bylese is so necessarye to saluacyō, that the contrary bylese is damnable / for ellis he wold not of his courtesye crye out so sore vppon the clergie for techynge the contrary. where vppon yf Tyndales lye be trewe / there must then of necessitye folowe that there must be trewe also one of these two very playne falsedes / that is to wyt that Criste hath neuer synys hys deth tyll holy Tyndales dayes had in thys worlde here any chyrche at all / or ellis that yf Criste haue had here any chyrche, yet from hys owne deth tyll holy Tyndales dayes, the holy ghost whom hym selfe sent, neuer taught hys chyrche the treuth. Now then yf Crist had all this whyle no chyrche in erthe / his promyse was clerely broken, by whych he promysed to be with hys chyrche hym selfe all dayes vnto the worldes ende. For how were he wth hys chyrche here vnto the worldes ende / yf before the worldes ende so many hūdyed yeres to gether, he had here no chyrche at all.

B And on the cother syde yf he had here all thys whyle any chyrche / and then the holy ghost haue not taught y chyrche the treuth : then hath Criste broken that promyse, by which he promysed that the holy ghoste sholde teche hys chyrch all thynges and leade them in to all treuth. For how had the holy ghoste taught it all thynges yf he haue suffered the deuyll to teche it some thynges. And let Tyndale whē he wyll answer thys poynt. Marke well and remembre that we speke here of bylese and sayth / not of woꝝkes and dedes, lest after hys custumable falsshon lettynge the bylese go by : he answer vs wth raylynge vppon menys maners, and so lede the reader more then a myle fro the mater.

C And how hath the holy ghoste ledde the chyrche all thys whyle in to all treuth / yf one holy truth be, that freres whē they lyst may wedde nōnes notwithstanding theyꝝ vowes, and the holy ghost hath almost this systene hundred yere to gyther, suffered all hys hole chyrche (neyther good nor bad excepte) to byleue that breche of such vowes is dedly synne, and suche maner maryage pleyne incestuose lechery, and to dāpne Tyndales sayth in that poynt for very false heresye.

And thus good crysten reders here ye playnly se what maner of falsshon Tyndale techeth Cristes promyses. For where as he setteth all at nothyng saurynge onely Cristes promyses made to man : he techeth men agayne to breke theyꝝ promyse made to god / and so bypnyeth all hys maters in conclusyon

in conclusyon to that poynt, that yf he lyed not as he doth / **C**ryste had broken hys promyse made to hys chyrch / besyde thys that of Crystes promyses he denyeth many, and them that he graunteth he beleueth shrewedly, and wolde make them serue vs onely for a blynde boldenes of synne.

Of the sacrament of the auter.

For as mych as he seeth y the masse is the speciall thyng in whych the sacrament of the auter is honored, & in whych yt is moste frutefull, in so mych as there the very body and bloode of our lord is not onely receyued by the preste hym selfe and for hym selfe, but is also for his owne synners and other mennys to, offred vppre to god as an holy hoost, oblacyon, and sacryfycer / representyng the same sacryfycer in whych our sauour both beyng the preste and the sacryfycer, offred by hym selfe for the synne of the world vnto his father in heuen, an acceptable sacryfycer vppon his paynfull crosse: therfore doth Tyndale after his maysters doctryne teste and raple and make mokkes at the masse, wherof these be his wordes.

Tyndale.

What helpeth yt that the preste when he goeth to masse dysgyseth hym selfe wyth a great parte of the passyon of Cryste, and playeth oute the rellie vnder sylence wyth sygnes and profers, wyth noddynge, bekyng, and mowynge, as yt were iacke a napes, when nether he hym selfe nether any man else woteth what he meaneth, nor wherof no man can gyue a good reason as he saythe some after.

Mozz.

Here he mokketh and playeth hym selfe as ye se in mokyng these holy ceremonyes bled, as well in thapparell of the preste as in the secretes of that holy sacryfycer. whiche he sayth do no good but mych hurt, and make men superstycouse / bycause as he sayth there, they haue the more deuocyon therby / & therfore he wold haue them leste, as though the deuocyon that is increased by the beholdynge of those holy ceremonyes were superstycyon, bycause they vnderstande them not.

If Tyndale say trew in this / then dyd god by hys owne commaundement make his chosen people of Israel to fall in to superstycyon in stede of deuocyon, wyth the ceremonyes bled aboute the sacrafyces in the olde lawe, bycause they vnderstande them not.

After this he mengleth hys lyes therwpyth, saynge that

crysten

I cryslen menne thynke that they haue done habundantly ynough for god, y^e and deserued aboue measure, yf they be present ons in a day at such a mummyng.

More.

what may not such a man be bolde to sape that is not ashamed to lye so shamefully: for he knoweth y^e all y^e readers well know that he lyeth when they rede yt/ and yet he is not ashamed to wryt yt. what man wolde be so folysh to thynke that he hath done ynough for god?

yet layeth he a nother incommodyte that the infydelys wyll mokke vs and abhorre vs, in that they se nothyng but suche apes playe amonge vs, whereof no man can geue a reason.

B Lo what an hygh reason hath Tyndale here foude out, y^e such holy ceremonies wherof Crystes chyrch hath receyued many, by the blessed apostles them selfe, & from they^r dayes bled euer hytherto, as appereth by the wrytyng of holy doctours far aboue a thousand yere a go/ we muste now geue ouer, for fere lest infideles as Turkes and Saracens wold lerne of Tyndale to mokke vs for them/ because we can not tell them a good reason for eche of them. Be ye sure this ys a ryght solemne reason/ and Luther in dede maketh a mych lyke, so that ye may se that they haue wayed it well bytwene them, o^r ellys Tyndale woldenot after so longe a layfoute alledge yt agayne so solemnelly.

C But now wold I wryt of wylse Tyndale whither yf men could and dyd geue a good reason vnto Jewes Turkes & Saracens and Daynyms/ as for ensample such causes as Tyndale telleth some for great hydde mysteres that no mā could tell but he, whych he set out late of a good freys boke called *Rationale diuinorum*/ shewing what spynnyeth the albe, the amys, and stole, and so forth: wold then all the Jewes, Turkes, Saracens, and other infydelys hold them selfe satisfied & mokke no more: yf they so wolde/ the were they all mych lesse infydeles the Tyndale is/ for he hath sought out such thynges, and yet mokketh still. Now be yt that is lytle meruayle. for in dede he bryngeth all such thynges forth but for to make mokkes at them.

But then wold I wryt of wylse Tyndale farther, whither yf all these infydeles that he speketh of, as Jewes, Turkes, and Saracens were present at the masse/ and no such ceremonye at all bled thereat, but onely knelynge, knokkyng on brestes, and holdyng bp of hādes at the syght, leuacron,

and re-

and receyuyng of that blessed sacrament/ and that thereup
pon mēueplynge on the manner therof, they were tolde the
very trowth that the cause of all this reuerent behaour,
is bycause that there vnder that forme of brede and wyne is
the very blessed body and blood of oure sauour hym selfe,
the same y^e hyngē vppon the crosse when he suffred his pas-
sion for our redempcyon: wold those infydeles then holde
them selfe all content, and neuer mokke at yt more? Maye
will none of them besyde the blessed sacrament mokke at all
the hole mater, both at the incarnacyon, deth, resurreccyon
and all:.

Lo thus ye se good crystē readers, that by Tyndales rea-
son we must caste of clene all our hole fayth/ lestē such infy-
delys as hym selfe is, shold make mokkes there at as he
doth. what crystē eares can abyde such blasphemouse foly? **B**
yet wolde some vnwyse man wene peraduenture, that
Tyndale dothe for all this not meane any thyngē agaynste
these holy ceremonyes of the masse/ but onely mokketh the
preeft bycause he speketh not all the secretes of the masse a
lowde/ and also bycause he teacheth not all y^e partye what
all those cerymonyes meane.

Surely there nedeth no man to dowte, but he that can fynd
in his herte to make such mokkes vppon the deuoute obser-
uaunces vsed so many hundred yeres about the masse/ hath
a lewde bestely mynde agaynste the very sacrament yt selfe.

But yet to thende that euery man may se yt the more cle-
rely: ye shall perceyue by his owne wordes that accordyng
to Luthers bablyngē in his boke of Babilonica / Tyndale
teacheth playnely that the blessed sacrament is in the masse **C**
no sacryfyce, none hoste, noz none oblacyon/ by whych abo-
mynable heresye he taketh quyte a way the very speciall pro-
fet and frute of all the masse. These be his very wordes:

Tyndale.

There is a worde called in latyne sacerdos, in greke hierēs, in hebrue cohan,
that is a mynyster, an offycer, a sacryfyce, or a preeft / as Aaron was a preeft
and sacryfyced for the peple, and was a mediator betwene god and thē / and in
the englyshe shuld yt haue had some other name then preeft. But Antecriste
hath deceyued vs wth vnkowen and straunge termes, to bryngē vs in to con-
fysyon and superstygyous blyndnes. Of that maner is Criste a preeft for euer,
and all we preefts thorow hym / and uede no more of any such preeft on erth to
be a meane for vs vnto god.

More.

By these

A By these wordes yese, that where as the prestes in þ old law offred sacryfices for the people and that of dyuerse kyn- des, as appereth in Leuitici and Numeri and other places of holy scripture/ in stede of all whiche sacryfices Cryste hath in his new law instytuted one onely sacryfice, his ow- blessed bodye and blood to be offered vp to his father for his people by the handes of the preest in forme of brede & wyne/ of whych holy offerynge in the masse nowe, the offerynge of Melchisedech that offred bred and wyne, was a solemne fi- gure: Tyndale telleth vs here that bycause Crist is a preste for euer, and that all we be prestes thorow hym man & wo- man/ ye muste vnderstande we nede therfore he saythe no more of any such preste on erth, that sholde be a meane be- twene god and the people, to offer vp any sacryfice to god

B for the people. for he sayth farther, that Cryste hath brought vs in to the inner tēple wythin the veyle and vnto the mercy stole of god, and bathe coupled vs vnto god/ where we offer euery man for hym selfe the desyres and petcyons of his herte/ and do sacryfice and kyll the lustes and appetyes of his fleshe, wyth prayour, fastynge, and all maner of godly lyuynge.

Gene. 14

Howe.

wyth these gay glytteryng wordes wolde Tyndale so- blere our eyn/ that he wold make vs to reken our selfe ta- ken in so nere to god and so coupled wyth hym, that eue vp- pon god almyghtyes mercy stole we offer euery man so suf- fyciently for hym selfe þ desyres and petcyons of his hart, and so suffyciently sacryfice and kyll the lustes and appe- tes of his fleshe, wyth prayour, fastynge, and all manner of good lyuynge: that we nede now no preste as meane be- twene god and vs, to offer vp for vs to god the holy hoste and sacryfice of all sacryfices, the blessed bodye and blood of our holy sauyour Cryste.

C

This is the goodnesse that he bryngeth all his holy pro- cesse to. And where as in other places all is nought among vs, and all is but synne; yet here lesse we sholde nede the sa- cryfice of the masse, we be all goddes good sonnes, & kyll and sacryfice full well the lustes and appettes of our flesch, wyth prayour, fastynge, and all manner of godly lyuynge.

Howe it when Tyndale sayth that we offer our desyres of our harte at god almyghtyes mercy stole / & that we kyll and sacryfice the lustes of our fleshe with prayour, fastyng, and all godly lyuynge: he meaneth none of vs peuplyshe, poppyshe poppistes, but the lyuely lyghtsome Lutherans.

For they perde as yese by Luther hym selfe and hys holy none/kylle a sacryfye theyr flesshely lustes, with prayour, fastynge, and mych godly lyuyng, euery man and woman woteth how.

I meruayle yet in what place of scrpyture Tyndale fyndeth/ that men sacryfye theyr synnes. we fynde that men offer sacryfye for synne and that men kyll synne / and then peraduenture offer them selfe cleane depured from synne. But to offer vyppre synne in sacryfye/me semeth it is a very stynkyng sacryfye, and of suche a scrpytured man not very scrpyturely spoken. But therfore Tyndale turneth those. ii. wordes out of theyr ryght frame, to iugle and blere our yē wythall. For he sayth not that we kyll and sacryfye oure flesshely lustes / lesse we sholde haue spyed that it were no metely sacryfye. But he sayth that we sacryfye and kyll them/as though that in the olde lawe men had ben wont to sacryfye the bestes fyrst, and burne them vyppre hole/or ellys burne parte and eate parte and then kyll them after.

But Tyndale careth not how he set hys wordes, so that he maye make vs to byleue, that we nede no preeest to offer vyppre dayly y same sacryfye that our sauour offred onys, and hath ordayned to be by the preeestes perpetually offred in hys chyche. For thys is hys labour to take out of our bylese/and thys is Luthers labour, of whom he lerned it in hys booke of Babilonica. And for this cause be they wroth wyth the holy canon of the masse, bycause the sacrament is in the masse called as it is in dede, a sacryfye, an hooste, & an otrynge.

Thys wolde they haue vs leye of for the onely spyghte that they bere to preested / bycause they se y in thys poynt that holy order of preested hath an excellent pryuplege, in whyche none angell hath the lyke authoryte.

And all be it that Tyndale telleth vs many tymes as the man is somewhat shamelesse, that we wyll not byleue saynt Hierom, saynt Austyne, saynt Ambrose, saynt Gregory, and the other olde holy doctours of Crystes chyche: yet knoweth Tyndale that in thys one poynt amonge many other, they be quyte agaynste hym euerychone. And bycause it wolde here make a longe worke to reherse many of theyr wordes: therfore that Tyndale shall not denye but that I therin saye trewth, I shall alledge hym Luther hys owne mayster/ whyche in hys booke of Babilonica playnly confesseth

A felleth the same, and answereth it wpth saynge that the go-
spell of god is playne agaynste them all / as thoughe that
amonge them all, eyther neuer none had redde the go-
spell of god / or ellys neuer none had vnderstaden it but hym self.
And then agaynst them all he constructh that go-
spell so fo-
lyshely / that afoze god a man wolde wene almoste that a
go-
lyng had as mych wpt as he. And yet now wolde hys
wyle dysciple Tyndale haue vs for his pleasure, in hatred
of the order of pzeesthed / byleue that the pzeest doth at the
masse make none offeryng of y holy sacryfice for our synne.
wth whyche herelye he clene taketh awaye the very frute
of the masse, in whiche that blessed sacrament is both moost
honored of y people, and is also most profytable to y people
But yet shall ye se ferther that as fayre as he couereth
B hym selfe in hys spekyng of thys holy sacrament in some
other places : yet in some he sheweth his affectyon full well :
for these are hys wordes.

Tyndale.

The sacrament of Crystes body after this wyse preche they : Thou muste by-
leue that it is no more brede but the very body of Cryste, fleshe, blood, and
bone, euen as he went here on erthe, sawe his cote. For that is here yet I wote
not in how many places.

ye maye here perceyue
that after thys
wyse pzeacheth not
Tyndale.

More

Is not here a fayre mokkyng maner in rehersyng of
that holy sacrament. But yet to couer his infydelyte / he ma-
keth here a colour, as though he were angry that they teche
no more. But he is angry in dede that they teche so mych / or
ellis coude he neuer fynd in his herte to speke so mokkelshly
C of such a mater as he doth.

For euery man well knoweth that where he maketh af-
ter as though they whiche teche the people thys / dyd not te-
che them also y profyte of the recepyng nor the promyse of
god : he doth vntrewly belye them. For who is there so sym-
ply taught, but that he well vnderstandeth y the recepyng
of y holy body of our lord in suche wyse as men are taughe
to receyue it / is holsome to the soule and that by goddys or-
dynaunce. And therfore is in Tyndale but a shamelesse lye,
wherof euery man well knoweth the contrarpe. wolde god
hym self beleued as well of this holy sacrament, as the sym-
pleste lerned pzeest in a contrey teacheth his paryshe. whych
yf he dyd / his herte I dare saye wolde not serue hym so fo-
lyshely to ieste therat. For he spekethe there of pzeachyng of
promyse

promise, for no other cause but onely to bryng in his worshyp
full teste of our lordis holy body beyng in þe sacramēt, to say
he is there all saue his cote. Of whych holy sacramēt he þe
steth so/ beleueth of lyklyhed þe there is no more of his body
there the of his cote. I haue in his boke of obedyēce cōsyde-
red his wordes of this holy sacrament / & I haue aduysed
the þe better for certayne wordes þe I haue herd of hym : & I
se not one worde by whych he may be bounden to saye that
euer he confessed yt to be the very body and blood of Cryste.
How be yt yf he had / yt were not yet wyth that sorte mych þe
surer. For they maye do as theyr mayster hath, saye the con-
trarye after/ and when they say worse, the tell vs that they
haue sene more synmys and lerned better.

How be yt he is in dede comen to that poynt all redy, as
ye shall perceyue by his wordes in his boke made agaynst
me/ wherof I shall reherse you parte anon. And yet we nebe
not mych more profe, whe we se that he mokketh at þe masse,
and wolde haue no pceest at all, nor the sacrament to be ta-
ken as a sacryfyce/ and now testeth vppon the doctrine that
teacheth vs to byleue that in the sacrament is the blessed bo-
dy and blood of our lord, to turne yt to a mokke, ye sayth
this folc all saue his cote/ a worshyppefull teste in a crysten
mannes mouth/ þe mouth is more mete in dede for sand then
holy salt.

What anayleth sayth he to teache folke this, that the very bodye and bloode
of our sorde is in that sacramēt/ the deuyl knoweth that Crise dyed on a fry-
daye and the Jewes to/ and what are they the better. we haue a promyse. &c

why steppeth he from therample of the same sacrament.
why saythe he not the deuyl knoweth this to be trewe, that
vnder the forme of brede is Cristes owne bodye, and yet the
deuyl is neuer þe better. Surely bycause hym selfe beleueth
that the deuyl knoweth yt not at all nor god neyther. And
for bycause he wold not yet haue vs therin pceyue his mide
to the vttermoste : he ioynd the Jewes wyth the deuyl to
fle fro the sacrament to the fryday, where he myght haue se-
uered them and spoken of both/ o: ellys wyth the Jewes &
the deuyl, he myght haue ioynd hym selfe, and haue boun-
den all thre in a bundell. For he byleueth lesse then the tone/
and is as malycouse as any of them both.

yet to thentēt that ye may perceyue clerely, þe he is playne
of Luthers heresye/ that the sacrament of the auter is very
brede styll : ye shall vnderstande that where as I in my dya-
loge re-

I loge reherſe Luthers heresyꝑes, and amonge other thys he-
 reſpe ꝑ I now ſpeke of, Tyndale in hys anſwere aſſyꝑmeth
 Luthers heresyꝑe for good and trew, ſayeng: That that is broken,
 and that the preſte eateth wyth his teth / is yt not brede what is yt elles.

And after thoſe wordes he goth forth in teſtyngꝑe ꝑ mok-
 kyngꝑe god wote full lyke hym ſelfe.

And ſone after in a nother place he ſayth in deſenſe of Lu-
 thers heresyꝑe, bycauſe he wold haue folke ſet leſſe thereby ꝑ
 haue leſſe reuerence therunto: It were a periloꝝſe caſe yf men and wo-
 men touched yt, bycauſe the pope hath not oyled them.

And afterwarde he ſayth: At Oxforde aboute the ſacrament was no
 ſmale queſtion of late dayes, whyther yt were brede or none / ſome aſſermyng that
 the flowre wyth longe lyenge in water was turned in to blarch.

More.

B what a cankerd mynde this heretyque hath / there can I
 trow no man dowte that hereth what follyſh gaudes he de-
 uſeth vppon it of his own frantꝑue hed. For yf euer there
 were any ſuch follyſh fantaſyꝑe ſpoken there / yt was by hym
 ſelfe ꝑ one or twoo wretched felows of his owne ſecte, ſp-
 tyngꝑe and blaſphemynge god vppon theyꝑ ale benche.

But now ſhall ye yet moꝝe playnely ſe, to what poynt he
 goth aboute to byꝑngꝑe you.

Tyndale.

It is the ſacrament of Cryſtes bodye and blood, and Cryſte calleth yt the new
 and euerlaſtyngꝑe teſtament in his blood, and commaundeth that we ſhuld ſo
 do in the remembraunce of hym / that his bodye was broken and his blood
 ſhede for our ſynnes. And Pauſe commaundeth thereby to ſhew or preache the
 lordes deeth. They ſay not pray to yt, neyther put any ſayth therein. For I
 maye not beleue in the ſacrament, but I muſte beleue the ſacrament, that yt
 is a true ſygne, and yt true that it ſygnifyed thereby (whych is the onely wor-
 ſhyppynge of the ſacrament, yf ye geue yt other worſhyꝑpe ye playnely dyſ-
 honour yt) as I maye not beleue in Cryſtes chyrche, but beleue Cryſtes chyrch,
 that the doctryne whych they preache of Cryſte is true. If ye haue any other
 doctryne / teache vs a reaſon and leade vs in lyght, and we wyll folowe.

More.

No man can deſyre better knowledge of hym then he
 ſheweth of hym ſelfe in theſe wordes. For here he ſheweth
 playnly that though to blere our pies wythall he calleth it
 the ſacrament of Cryſtes bodye and blood, and his new and
 euerlaſtyngꝑe teſtament in hys bloode / and ſayth that we be
 commaunded by ſaynt Poule thereby to preache the lordes
 deeth: yet he wyll not in any wyſe ꝑ men ſhall prape therto
 noꝝ

no: put any sayth therin. And it is no dowte but he $\hat{\text{p}}$ hath 3
that mynde, byleueth nothyng at all that it is the very body
of Cryste, wherwith hys holy soule is coupled, and hys al-
myghty godhed ioyned/ from whyche fro $\hat{\text{p}}$ fyrst assumptio
therof it was neuer seuered.

And therfore vnto all hys other gape gloriouse wordes
he hath a false glose/ by whyche he meaneth that the blessed
sacrament is nothyng els but a token & a fygure ordayned
for a remembrauns of Cryste, and not the very body and
bloode of hym selfe.

It is also to be noted whereuppon he groundeth this holy
pcepte of hys, that men shoulde not praye to the sacrament
no: put any sayth therin. He sayth bycause that $\hat{\text{p}}$ scripture
doth not commaunde it/therfore it is dyshonoure to the sa-
crament to do it. Doth not these wordes alone teche vs suf- B
fyciently, to knowe the myscheyfe of that heresye/ by whych
they say that there is nothyng to be byleued without playn
and euident scripture/ when we se now $\hat{\text{p}}$ Tyndale vppon
that doctryne of hys, forbedeth vs to honour the holy sacra-
ment of the autre.

ye may se now $\hat{\text{p}}$ Tyndale vttered not all his false ware
at onys. For fyrst he bygan with ymages/ then with rely-
ques, then with sayntes, that we maye wurshyppe none of
all these. And now at laste he techeth vs that we maye not
wurshyppe Crystes owne body in the blessed sacrament of
the autre, no: put any sayth therin. But ye no dowte but he
will save the same by hys soule within a whyle, & sone after
that by hys godhed to / and at the laste by the godhed of the
father and the holy ghooste bothe, and vtterely deny all thre. C

God is good lord whyche maketh thys blasphemouse
sole speke in the ende of hys blasphemy a few trew wordes,
with whyche hym selfe destroyeth all hys whole abomyna-
ble doctryne. for he cofesseth as ye haue herd/ that though
he maye not byleue in Crystes chyche, as though $\hat{\text{p}}$ chyche
were hys saupour: yet he muste byleue Crystes chyche/ that
the doctryne which they pteche of Cryste is trew. And with
these wordes of hys owne, will I strayne hym faste & sure.
for I aske no more but these few wordes of his owne, to $\hat{\text{p}}$
confoundyng of all that euer he techeth agaynst our sayth.
for now hath he with these wordes destroyed the effecte of
hys heresye/ wherwith he wolde draw all to an vnknoen
chyche of electes. for syth we muste byleue the doctryne &
the

I the p̄chynge of þ̄ chyrche of Cryste, as Tyndale sayth hym selfe, and that can we neuer do but yf we know them whom we byleue/and who be electys we can not knowe: farewell the force of all that herelyfe by Tyndales owne tale.

And now syth he hath bounden hym selfe to confesse that the chyrche of Cryst is a muste nedys be a chyrche knowen here to men, and none suche can he name but onely the catholyke knowen chyrche of all Crysten nacyns, fro whych he hath and doth labour to flyt and fle vnto a darke vnkno wen chyrche of electes/ the strength of whyche herelyfe hys owne wordes here haue cōfounded: he must nedys confesse that Cristes chyrche is the chyrche that we be of, and out of whyche hym selfe is downe fallen by vnfaythfulnes in to þ̄ depe dongeon of the deuyl. And now syth of hys owne confellyon he must byleue the doctryne of the chyrch of Cryste/ and of the same confellyon of hys owne it foloweth that the chyrche of Cryste is thys comon knowen chyrche, that hath from Cristes dayes hytherto contynued/ and that it is euident also that by the doctryne of that chyrche the doctryne of Tyndale concernynge the blessed sacrament is false/ for euer hath it ben by that chyrche of Cryste taught that the blessed sacrament shold be worshypped, and sayth to be put therein wherof Tyndale techeth þ̄ contrary: it is ineuitably concluded bypon Tyndales owne wordes, that Tyndale is agaynste Cristes owne blessed person, a dedly deuelyshe heretyke.

C Now syth ye playnely perceyue good cryste reders, that thys malycouse man entendeth to tourne poze symple soulys out of the very fayth/and of the. vii. holy sacramentes wolde take spue awaye/ and the other twayne that he wolde seme to leue, he handeleth yet in such wyse as men may well se that he leueth them as frutelesse as the other/ and fynally in effecte beleueth neyther nother: there wyll no good man loke that we sholde now geue to p̄oue these holy sacramentes to be trew, which all cryste peple haue this. xv. C. yere beleued/ bycause that now a sonde felow and a folyshe heretyque denpeth them/ excepte that any man were so madde to doute whyther there were any god at all, yf he happed to here any man so madde to say nay.

And surely there was neuer secte of heretyques yet, that there was so great madnes to beleue as these. For of other heretyques that haue bene of olde/ every secte had some one
 k herelyfe

heresye or ellys very few. Now these heretyques come in
wth almoste all that euer all they held and yet mo to. 3
All the other heretyques hadde some p^{re}terte of holynes in
they^r luyng: these shamelesse heretiques lye in ope sham
full incestuouse lechery and call yt matrimony.

The olde heretyques dyd stykke vpon scripture whē yt
was yet in a manner new receyued/ and they contended vpon
the vnderstandyng at such tyme as there had few crys
ten wyters expownded the scripture byfoze them, so as they
myght the better say to the catolyque chyrch, why may not
we perceyue y^e scripture as well as you: but these new here
tyques be so farre fro shame/ that in the vnderstandyng of
scripture, and in the assyrmynge of all they^r heresy^es/ they
wolde be byleued by they^r onely worde, agaynst all the old
holy doctours that haue bene synners the deth of Cryste vnto 13
this daye/ and that in those rotten heresy^es to, whych they
fynde condemned to the deuyl by the generall counsailes
of all crystendome a thousande yere afore they^r dayes/ and
moost madde of all in denyng the sacramentes whych they
fynde receyued & byleued, vsed & honoured so clerely from
the begynnynge/ that neuer was there heretyque that durst
foz very shame so boldely barke agaynst them, tyll that now
in these latter dayes the deuyl hath broke his chaynes, and
of all extreme abomynacyon hathe set his poysoned barell a
broche / fro y^e dreggy draught wherof god kepe euery good
crysten man, and such as hath dronke therof geue the grace
to bomyte yt out agayne by tyme.

This longe dyggressyon haue I made you / to lette you
playnly se the sommary purpose and effecte of Tyndales do
ctryne touchyng the holy sacra^mentes/ whych knowen vnto C
to good mēne suffyseth to make they^r hertes abhorre his dy
uelyshe doctryne wythout any feith^{er} argumēt. And as foz
them that at the bare herynge therof abhorre yt not/ they be
surely so soze infected, that excepte the meruelouse mercy of
god, neuer shall there eyther reason or authozite make them
sauour the trowth.

But nowe that Tyndale hath commended vnto you the
hygh spirytuall wysedome of vnsaythfull heretiques/ he be
gynneth on the tother syde to rebuke and reprove the trew
sayth of all good saythfull people.

Tyndale.

But the world captiueteth his wyt, and aboute the law of god maketh hym
wonderfull

to Tyndalys pzeface.

lcrb

A wonderfull ymagynacions / vnto whiche he so faste cleueth, that tene John Baptistes were not able to dyspute them out of his hed.

More.

Now that Tyndale hath done with his owne spyrituall parte, & hath as ye haue herd holyly declared how hygh spyrituall wysedome they vse in serchynge the very botome of the cause in euery commaundement that god geueth / and accordynge to the thyng whych they take for the cause, so order them selfe eyther kepe the commaundement or breke yt: now comyneth he to thoter parte / that is to all that are no heretikes, whom he before called naturall and not borne agayne nor renewed with y^e spyritte, all which folke he calleth here the worlde / and sayth that the worlde captiuateth hys wyl, & about the law of god maketh hym wonderfull ymagynacions / vnto whych he so faste cleaueth that tene John Baptistes were not able to dyspute them out of his hed.

Here he meaneth that hym selfe and his felowes spyrituall heuenly men / be not captiuat vnto the lawe of god, as we poze worldely me of mydle erth be. for they be no further bounden to the law, but as the cause of the law sought out by them selfe, leadeth them to and fro / and therefore they be in an euangelycall and in manner angelycall lybertye to do what they lyst / so y^e they geue the lawe some cause that may serue theyr luste, as they haue geuen to the law and commaundement of bowes / from whych they haue set them self in such a spyrituall lybertye, that munkes and freres maye lawfully lye wyth nunnes and lyue in lechery, and call yt wedlocke.

C And in dede they may call yt wedlocke and they wyl as lollardes dyd of late, that put a pygge in to the water, on good frydape / and sayd go in pygge and come oute pyke / and so when they had chaunged the name, they toke yt for fysh and ete yt. And so may these holy new spyrituall men, when munkes and freres wedde nunnes, they may call yt wedloke & they wyl. But as the poze plough man sayd vnto the tauerner y^e gaue hym water in stede of wyne, god thank you mayster wyner for your good wyne, but in good sayth sauynge for the worlshypfull name of wyne iche had as leue a dronke water: surely so may we well saye to these new holy spyrituall marped munkes and freres / sauynge for the worlshypfull name of wedloke, yt were as good they lyued in lecherye, as in suche byched bychery.

k ii But

But we sely sowles of the worlde here be captivate and bounde he sayth and not in suche an heuynly lybertye / but make our selfe wonderfull ymagynacyons aboute the lawe of god, whyche thyng mych I meruaile of. For the worlde is not often wonte to muse mych vppon the lawes of god, nor greatly to studie vppon them, but let them go by well and easely & thynke lytell on the / nor nede not Iohn Baptyste to dyspute out of theyr hedys any wonderfull ymagynacyons that they haue studyed aboute the law of god.

But Mary on the other syde, these new spyrytuall men, haue wyth theyr new lybertye made them selfe wonderfull ymagynacyons to which they cleaue so faste, that. xv. Iohn Baptistes can not dyspute them out of theyr hedys. For they haue to the greate wonder of the worlde made them an ymagynacyon, that frerys maye lyue in lecherye wyth nunnes, and neuer nede do penaunce neyther for that nor for any synne ellys, but repente and do so styll and byleue that all is well, & do no penaunce nor take no payne for any synne at all.

Now euery man well woteth that saynt Iohn the Baptyste dyd dyspute agaynst these ymagynacyons of theyrs, bothe wyth hys lyuynge and hys techynge. For agaynst theyr lechery his lyuynge dysputed wyth chastyte / & agaynst theyr heresye of penaunce, he dysputed wyth prechynge penaunce. For he bad them, not euery boye go forth and take hym selfe for an apostle and go preche, but he cryed vppon them to do penaunce / and not onely bad them repente and do penaunce, but also bad them yf they wolde auoyde hell and þe wrath that ellys was to come, they shulde do worthy frutes of penaunce. And bycause that they sholde not wene that it was but a worde of offyce, and that it suffysed to byleue well in goddys promyse, and so go theyr way & thynke them selfe saue : he shewed them in hym selfe and hys owne lyuynge, for theyr instytucion not for the deseruyng of his owne synne, a forme and fashyon of a repentaunt synner in what wyse he sholde do penaunce. And therfore he lyued solitary, sauynge that hys vertues caused hym to be dyspyted. He lyued in holy vowed chastyte and neuer wedded womā in hys dayes, nor neuer wolde haue done though he had lyued twyes as longe as Luther. He lyued in pore and paynfull apparell. He lyued in watche and prayours, in fastynge and forberynge meate. He dranke no wyne, but was content wyth

Matth. 3.

Luc. 2.

A wyth water. Thys maner of penaunce doyng dyd saynt
Johñ Baptyste teche and dyspute, contrary to þe faile yma-
gynacions agaynst penaunce, and wonderfull deuysles of
lewde lecherous lyuynge that these new spryтуall men ha-
ue in theyr fantasie framed / whyche neyther saynt Johñ
Baptyste nor such tenne saynt Johñ Baptystes, nor our sa-
uour Cryste hym selfe can dyspute out of theyr hedys.

Tyndale.

He byleneth that he loueth god bycause he is redy to kyll a Turke for his sake
that byleneth better in god then he / whom god also commaundeth vs to loue
and to leaue nothyng vnseughte to wyne hym vnto the knowlege of the
frouthe, though wyth the losse of our lyues.

More.

Here Tyndale foloweth hys mayster Luther, that wold
haue all cryste men suffer the Turkes and fyghte not with
them. How be it I vnderstonde by Tyndale in hys boke af-
ter, that Luther hath eaten by his worde agayne after ward
for fere, when he saw his countrey prepare the selfe agaynst
the Turkes. But now Tyndale that is out of suche fere / is
as it semeth dysposed to maynteyne and set forth hys may-
sters formatt errour agayne. For he layeth it to the charge
of the catholycall chyche, as a chyefe and pryncypall faulte
þe we take it as token of loue to god yf a man haue a mynde
for goddes sake to go fyghte agaynst the Turkes. But as
madly as he morketh it / a good token is it of loue to god
for all that. For he that is for goddes sake content in the
defence of other folke hys innocet crysten brethren agaynst
the infidels the enemyes of god and them, to put his owne
lyfe in payne and pcell of deth: we maye be bolde wyth
Tyndales lycence whyle we haue Luthers leue all redy to
warraunt that it is a token of good and ordynate loue to
god, and for god to hys neyghbour.

For though we sholde loue infidels to make the fayth-
full and be glad to suffer for them / yf our suffrauns wold
brynge them to the fayth, yet are we not bounden to loue
them aboue the housholde folke of Cryste, and samplars
of our owne crysten fayth / and namely so farre, that whyle
they come not to lerne þe crysten fayth but to kyll the crysten
men, a pryncce that hath the rule of vs sholde suffer them to
kyll on and stonde still by and pzeche.

I dowte not therefore but how holyly so euer it pleaseth
fader Tyndale here pzeche in fauour of þe Turkes / a pryncce

may assemble hys hoost, and of good zeale with grete thanke of god, go agaynst them and kyll them as well and better to, then Moyses kyllled the Egypcian that foughte wyth the Hebrew.

And therfore we shall not I truste greatly nede to fere þe great worde that Tyndale in the Turkes sauour spekeþ, agaynst those that wyll go and fyght agaynst them/ where he sayth that the Turke byleueth better in god then suche a crysten man. wherin yf Tyndale sayde trew as god be thanked he lyeth: how byleueth then Tyndale hym selfe in god, whych (as his charytable bokes well declare) wold be well content that heretiques and infydeles, shold wyth sedycyous open warre kyll by the clergie of the catholycall chyrch, and the great parte of such good people bysypde, as wolde be abuctaryes to theyr pestiferouse heresyes.

Tyndale.

He supposeth that he loueth his neyghbour as mych as he is bounde, yf he be not actually angrye wyth hym / whom yet he wyll not helpe frely wyth an halfpenny, but for auauntage or vayne glorie or for a worldly purpose. If any man haue displeased hym, he kepeth his malycie in and wyll not chafe hym selfe aboute yt, tyll he se an occasyon to auenge yt craftely, and thynketh that well inough. And the rulers of the worlde he obeyeth thynketh he, whē he flatereth them, and byndeth them wyth gyftes and corrupteth the officers with rewar des, and begyleth the law wyth cauteles and sotylties. And because the soue of god and his neyghbour, whych is the spyryte and the lyffe of all lawes, and wherfore all lawes are made, is not written in his herte: therfore in all inferiour lawes and in all worldly ordynaunces, is he betell blynde.

More.

All this gere is but a fardell full of lyes/and that woteth Tyndale hym selfe well inough. For all be yt that there be mo the inough that in the catholycall chyrch of Cryste that vse to comytte such synnes: yet vse they not to thynke that they do well, and fulfyll the law of god in doyng, but they both byleue and confesse the contrarye, and to theyr confesour knowlege yt as yt is for synne.

For though men in the catholique chyrch do synne/ yet to take yt for no synne, but for holynes & vertue/this is neyther the doctryne nor māner & gyse of the catholique chyrch of Cryste. But this is in very dede the belyef or at the leste wyle the gyse and custome of Tyndales chyrch & Luthers and freere huskens. For they haue the loue of god and theyr neyghbour, the spyryte and lyffe of all lawes so well and wyse

I sely wynten in theyr hartes/þ they can not be but feruently taken in theyr lewde lecherouse loue/no: be not in inferiour lawes and worldly ordynaunces so betyll blynded, but that a frere can fynde the way to a nunnes bed and it be at mydnyght, and after in the open day abyde thereby, and auowe the bzeche of theyr bowe boldely for very well done and holyly/ and when he thus doeth, begyleth not the lawes wpyth cawtels and subtyltees, but boldely bzeketh them by lyke a stronge man, and bereth it owt bygly wpyth shamelesse deuelyshe heresye.

Tyndale.

And yf he be commaunded to absteyne from wyne, that wyll he obserue vnto the deth to/ as charterhouse munkes had leuer dye then eate fleshe. And as for the solernes and chastysynge of the members wyll he not loke for / but wyll powre in ale and beare of the strongeste wythout measure, and heate them with spyes and so forth.

B

More.

As for the munkes of the charter house, wolde god we were no ferther from very vertuose deuocyon, then those good men be from vnlawfull superstycyon/amonge whom god be thanked we se many lyue to very greate age, and neuer herde I yet that any dyed for lacke of eatynge fleshe/ I yet herde I neuer that any of them haue eaten any, sauynge some suche as haue comen from theyr cloysters in to Luthers chyrche/as Otho dyd in Almayne, whyche conne out of the charter house and lefte fylshe and fell to fleshe all togyder, and toke a wyfe for sobrenesse and chastysynge of his monkely membris as Tyndale speketh.

C

Tyndale.

And the holy daye wyll he kepe so strypte, that yf he mete aslee in hys bedde he dare not kyll her/and not ones regardynge therefore the holy day was ordeyned to seke for golddes worde / and so forth in all lawes.

More.

Tyndale I thynke hath not knowen many kepe the holy day so strypte/þ wolde feare to kyll a fle as it pleaseth hym to leste. But yet had I leuer þ men wold kepe it so strypte as he speketh/then kepe it so losely as they do. But they þ kepe it so losely/ be neyther aserd I warrant you to kyll a fle nor to do wors neyther. And who so ener wold kepe it so strypte, as to forbere the kyllynge of a fle in hys bed: wolde kepe it better then do the freres of Luthers chyrche, that let not on the holy daye to take a honne to bedde. For as for herynge of goddys

of goddys worde, in many places in Almayne among theyr holy sectys, where they were in the begynnynge wonderfull hote vpon sermons: they be now blessed by god waren colde inough.

First in many places they sange the scrupce in theyr mother tonge, men and women and all/ and that was a pety spozte for them for a whyle. But after a lytell vse therof, the pleasure of the neweltye passed, and they set somwhat lesse therby then by a thre mannes songe. They chaunged also the masse/ and sone after that many cast it by client.

Then was all theyr luste layed vpon prechynge, specially bycause euery man myghte preche that wolde/ sayenge that they folowed the counsaile of saynt Paule/ whyle one wolde byd the precher holde hys peace and let hym speke a nother whyle, assymynge that the spyryte had reueled hym the right sense, and that the precher lyed. Thus turned they sermons in brawlynges, so that somtyme the people parted them from poyntyng theyr prechynge wyth sylles. But now as I here saye that maner is well amended/ they can suffer one to preche as long as it please hym, and no man ones interrupte hym/ for they be there waren wome and all so cunnynge, that scantly come any to here hym. And thus doeth Tyndales chyrche and Luthers syt at home in theyr strewys in honour of theyr holy daye.

Tyndale.

And in ceremonies and sacramentes there he captuath his wyte and vnderstandynge to obey holy chyrch, wythout askynge what they meane or desyrynge to knowe/ but onely careth for the keepynge, and loketh euer wyth a payre of narrow eyes and wyth all his spectacles vpon theym lest ought be leste oute.

More.

The ceremonies and sacramentes Tyndale maketh his mokkyng stoke/ but let hym beware by tyme lest god moke hym agayne.

Better is it good crysten reader to do the thynges Tyndale here reproveth/ that is to wpt a man to captuare hys wytte and vnderstandynge and obay holy chyrche in the ceremonies and sacramentes, and kepe them well wythoute ferther serche: then to do as Tyndale hath done, that with hys curpouse serche hath so narrowly so longe pryed vpon them, wyth beetle browes and his bytell spectacles of pryde and malice, that the deuill hath styken hym starke blinde/ and set

And set hym in a corner w[ith] a chayne and a clogge, & made hym hys ape to syt there and serue hym and to make hym spo[rt], w[ith] mokkyng and mowynge and pottynge the sacramentes, whyche yet the deuill dyedeth hym selfe & dare not come anere them.

Tyndale.

For yf the prestesholde saie masse, baptize, or here confessyon w[ith]oute a stole aboute his necke/ he wolde thynke all were married, and doute whither he had power to consecrate/ and thynke that the vertue of the masse were lesse and that chyldre not well baptysed or not baptysed at all/ and that his absolucyon were not worth a myle.

More.

BThys is another serbell full of lyes, and that he woteth well inough. For yf the preste lefte of hys stole/ folke wolde then saie he dyd lewdely as they myght well saie in dede. But Tyndale knoweth full well that folke do not reken the sacramēt hurted therby. For he knoweth well that chyldren be somtyme crystened of the mydwifes hande/ and y people knoweth well that she vseth no stole. And thus euery body well percepueth how shameles Tyndale is in these lyes.

Tyndale.

He hadde leuer that the byshopeshold wagge two synners euer hym / then that a nother man shold saie god saue hym and so forth.

More.

CBlessynge of bysshopes Tyndale testeth vpon in mo places then one. And so: as mych as he knoweth well that all crysten people haue and euer haue had a good faythfull beleue in blessynge, both where a man or woman blese them selfe, and also where as any that hath authoryte ouer them gyuen by god to blese them, whyche is a kynde of prayour and inuocacyon of goddes grace vpon the partye so blessed w[ith] the sygne of the crosse/as the naturall father or the godfather bleseth the chyldre, or the curate his parychen, or the bysshope his diocesaue: such thynges Tyndale taketh so: tryfels, and laugeth such blessynge and crosseynge to shorne.

For in his boke of obedyence, the laynge of the bysshops hande vpon the preste in geuyng the sacrament of holy orders, he resembleth to the layeng of a mannes hande vpon a boyes hed whē he calleth hym good sonne. And y blessing as he calleth yt here the waggynge of two synners/ so he calleth yt there the waggynge of the hande in the ap[ostle].

How

Handwritten notes in the right margin:
 This is the same as the first...
 The first is the same as the second...
 The second is the same as the third...
 The third is the same as the fourth...
 The fourth is the same as the fifth...
 The fifth is the same as the sixth...
 The sixth is the same as the seventh...
 The seventh is the same as the eighth...
 The eighth is the same as the ninth...
 The ninth is the same as the tenth...
 The tenth is the same as the eleventh...
 The eleventh is the same as the twelfth...
 The twelfth is the same as the thirteenth...
 The thirteenth is the same as the fourteenth...
 The fourteenth is the same as the fifteenth...
 The fifteenth is the same as the sixteenth...
 The sixteenth is the same as the seventeenth...
 The seventeenth is the same as the eighteenth...
 The eighteenth is the same as the nineteenth...
 The nineteenth is the same as the twentieth...
 The twentieth is the same as the twenty-first...
 The twenty-first is the same as the twenty-second...
 The twenty-second is the same as the twenty-third...
 The twenty-third is the same as the twenty-fourth...
 The twenty-fourth is the same as the twenty-fifth...
 The twenty-fifth is the same as the twenty-sixth...
 The twenty-sixth is the same as the twenty-seventh...
 The twenty-seventh is the same as the twenty-eighth...
 The twenty-eighth is the same as the twenty-ninth...
 The twenty-ninth is the same as the thirtieth...
 The thirtieth is the same as the thirty-first...
 The thirty-first is the same as the thirty-second...
 The thirty-second is the same as the thirty-third...
 The thirty-third is the same as the thirty-fourth...
 The thirty-fourth is the same as the thirty-fifth...
 The thirty-fifth is the same as the thirty-sixth...
 The thirty-sixth is the same as the thirty-seventh...
 The thirty-seventh is the same as the thirty-eighth...
 The thirty-eighth is the same as the thirty-ninth...
 The thirty-ninth is the same as the fortieth...
 The fortieth is the same as the forty-first...
 The forty-first is the same as the forty-second...
 The forty-second is the same as the forty-third...
 The forty-third is the same as the forty-fourth...
 The forty-fourth is the same as the forty-fifth...
 The forty-fifth is the same as the forty-sixth...
 The forty-sixth is the same as the forty-seventh...
 The forty-seventh is the same as the forty-eighth...
 The forty-eighth is the same as the forty-ninth...
 The forty-ninth is the same as the fiftieth...
 The fiftieth is the same as the fifty-first...
 The fifty-first is the same as the fifty-second...
 The fifty-second is the same as the fifty-third...
 The fifty-third is the same as the fifty-fourth...
 The fifty-fourth is the same as the fifty-fifth...
 The fifty-fifth is the same as the fifty-sixth...
 The fifty-sixth is the same as the fifty-seventh...
 The fifty-seventh is the same as the fifty-eighth...
 The fifty-eighth is the same as the fifty-ninth...
 The fifty-ninth is the same as the sixtieth...
 The sixtieth is the same as the sixty-first...
 The sixty-first is the same as the sixty-second...
 The sixty-second is the same as the sixty-third...
 The sixty-third is the same as the sixty-fourth...
 The sixty-fourth is the same as the sixty-fifth...
 The sixty-fifth is the same as the sixty-sixth...
 The sixty-sixth is the same as the sixty-seventh...
 The sixty-seventh is the same as the sixty-eighth...
 The sixty-eighth is the same as the sixty-ninth...
 The sixty-ninth is the same as the seventieth...
 The seventieth is the same as the seventy-first...
 The seventy-first is the same as the seventy-second...
 The seventy-second is the same as the seventy-third...
 The seventy-third is the same as the seventy-fourth...
 The seventy-fourth is the same as the seventy-fifth...
 The seventy-fifth is the same as the seventy-sixth...
 The seventy-sixth is the same as the seventy-seventh...
 The seventy-seventh is the same as the seventy-eighth...
 The seventy-eighth is the same as the seventy-ninth...
 The seventy-ninth is the same as the eightieth...
 The eightieth is the same as the eighty-first...
 The eighty-first is the same as the eighty-second...
 The eighty-second is the same as the eighty-third...
 The eighty-third is the same as the eighty-fourth...
 The eighty-fourth is the same as the eighty-fifth...
 The eighty-fifth is the same as the eighty-sixth...
 The eighty-sixth is the same as the eighty-seventh...
 The eighty-seventh is the same as the eighty-eighth...
 The eighty-eighth is the same as the eighty-ninth...
 The eighty-ninth is the same as the ninetieth...
 The ninetieth is the same as the ninety-first...
 The ninety-first is the same as the ninety-second...
 The ninety-second is the same as the ninety-third...
 The ninety-third is the same as the ninety-fourth...
 The ninety-fourth is the same as the ninety-fifth...
 The ninety-fifth is the same as the ninety-sixth...
 The ninety-sixth is the same as the ninety-seventh...
 The ninety-seventh is the same as the ninety-eighth...
 The ninety-eighth is the same as the ninety-ninth...
 The ninety-ninth is the same as the hundredth...

How be yt we nede not mych to meruayle though Tyndale and Luther and frere Huskyn and theyr felowes, sette lytle by the sygne of the crosse made by a mannes hande in the ayre/ syth we se that they set so lytle by an ymage of the crucyfyr, and also by Crystes holy crosse yt selfe/ wherof Luther wryteth that yf he had all the peaces, he wolde caste the all there as neuer sonne shold shyne vppon them. But all crysten men syth Crystes deth hytherwarde / hath set mych by that kynde of blessinge, in whych the sygne of the crosse is made vppon a mā eyther by hym selfe or by a nother. And not a few storpes are there that testyfy great thynges done in the vertue of that sygne/ not onely amonge good crysten men, but also sometyme amonge euill men and the very in fydeles them selfe.

And though that I entende not to prolonge this worke wyth wrytynge of storpes: yet commeth there one to my mynde so mete for the mater, and wryten by so great authority, that I cane not let yt passe.

S. Grego. Naz.

Saynt Gregoꝝ Nazianzene the great famousse olde doctour, wrytynge in his seconde oracyon made agaynst the great emperour infydele comenly called Julianus apostata, wryteth that when that man was fallen from the fayth of cryste vnto paganyisme and gentyltye/ geuyng hym self therewith not onely to the persecucion of crysten men, but also to the folowynge of euery kynde of superstycouse folly: he toke with hym on a tyme certayne necromācyers, and went in to a caue to coniure vp spyrites, to enquire of them certayne thynges wherof he was very curyouse to knowe. And when he was in the pyt amonge them with theyr coniuracions, there appered many terrible syghtes, so far forth that all be yt wyth the truste of his coniuracions he bare yt oute a whyle, yet at the laste the terrour and feare so soze encreased, that he was fayne for the surest refuge to blesse him selfe wyth the sygne of the crosse, whych he so pursued and hated. At whiche onely sygne so made wyth the waggyng (as Tyndale calleth yt) of his hande in the ayre, as euill an hande as yt was: yet were all the deuyls so soze a frayed, & all theyr ferefull illusyons fayled & banysed quyte away.

Lo what a force and strength hath that falsshon of blesyng that Tyndale setteth at so lycht: wherin many a man dayly fyndeth great profyte, in auoydynge of temptacions of our goostly enemye the deuyl, and in manye a soden fere of the

A the fende.

And I lytle doute but as Tyndale foloweth Julianus apostata in fallynge from the ryght fayth: so wold he at a neede folowe hym also in blessing to. For as lytle as Tyndale setteth by blessing now: yet yf he myghte ones mete þe deuyl in the darke, he wolde I warraunte you crosse and blesse a pace. And I beseeche our lord to gyue hym grace so to blesse hym self by tyme, that he mete not the deuyl in eternal derkenes, where who so myshapeth to mete hym, can haue no grace to crosse and to blesse hym selfe/ but shall in steede of crosynge and blessing, fall all to cursynge and desperate sorowe and furpouse blasphemynge wythout comforte and wythoute ende.

Tyndale.

B Wherefore beloved reader in as mych as the holy gooste rebuketh the worlde for lacke of iudgement/ and in as mych also as theyr ignorance is wythoute excuse/ before whose faces inough is set to iudge by, yf they wolde open theyr eyes to se, and not captivate theyr vnderstandynge to beleue lyes/ and in as mych as the spyrytuall iudgeth all thyng euen the very botome of goddes secretes, that is to say the causes of the thynges whych god commandeth: how mych more ought we to iudge our holy fathers secretes, and not to be as an oxe or an asse wythout vnderstandynge.

More.

It appereth well that the holy goost accordynge to the wordes of our sauour at his laste souper, whiche wordes Tyndale wold falsely wreste a wyse/dyd rebuke the Jewes and the gentyles for lacke of iudgement, and that he taught the chyrch of Criste the true iudgement/ by whiche euer synners Cristes dayes by the iudgement of holy sayntes and all good crysten people bysyde, such thynges as now Luther & Tyndale and frere Huskyn do teache, haue ben alway iudged for heresies. And this is open afore euery manes eyes/ excepte we wold wyllingly captivate our vnderstandynge to beleue Luthers lyes. And therfore those that folow them of theyr ignorance/halfe none excuse when they se agaynst the hole consent of crystendome so many hundred yeres contynewed, foure our syue fond freres runne oute of relygyon and lyuynge in lechery, take vppon them selfe to preche and saye to the people of them selfe, we be the spyrytuales, we serche the botome of goddes secretes, we serch the causes of goddes comaundemet, we vnderstande the scrpyture in his ryght sense/ and all that haue ben called holy doctours & in-

I ii terpreters

terpreters byfore our dayes, were eyther false or folys, and haue eyther of euill will or of ignoraunce brought all cryl ten nacyons oute of the ryght fayth / tyll now that god hath of hys hygh goodnes sent vs & our wyues to preche fayth, and teche herespe, and shew lechery / to tozne the worlde to grace.

Now he that wolde in the declaracyon and vnderstandynge of the scripture of Cryste and hys apostels, byleue suche a few flesshly blynde apostatas agaynst so many holy blessyd doctours and sayntes : what excuse coude hys ignorans haue afoze god : were not he a very ore & an asse wyth out wyt or vnderstandynge :

Cyndale.

Judge therefore cryslen reader, whyther the ~~pope~~ wyth his be the chyche,

More

When Cyndale speketh of the pope wyth hys / here vseth he a lytell sophystre. for he leueth vs in dowte what he meaneth by these wordes, the pope wyth hys. If he meane the pope wyth hys cardynals / then speketh he lytell to the purpose. for I neuer called nor no man ellys, the pope and the cardynals the hole catholyke chyche. But yf he meane by the pope and hys, the pope and all the cryslen reames and countrees that haue not by scysines and heresydes departed and seuered them selfe from þe corps of crystendome : he that then iudgeth the pope and hys to be the chyche of cryste, iudgeth as it is in dede.

Now yf Cyndale brynge in questyon whyther the pope be of all those cryslen countrees the chyefe spyrytuall hed vnder god and generall bycare of cryste : this questyon wyll not helpe hym. for yf there eyther yet be, or any tyme hath ben, that eyther the Grekes or any other parte of trewe crystendome dyd not recognyse the pope for theyr chyefe spyrytuall gouernour vnder god : yet alwaye those that were lettyd or good men amonge them, and the hole people wyth them, in the necessarpe artycles were of the same fayth, and confyrmed them selfe to the see of Rome, in such thynges as amonge them bygan to be disputable / as well appereth not onely by saynte Chrysostome and other olde holy doctours of the Grekes, but also by the generall counsailes, in which the Grekes in matters of dowte and questyon, synally confirmed them selfe to the Latyns and to the see apostolyke.

And for conclusyon bothe the Latyn chyche & the Greke chyche

A chyrche and pretour Johis chyrche to, and every chyrche that bare the name of any good crystendome / ye and every chyrche also of any honest heretykes to, and the chyrche of Danymes and Turkes to, and the chyrche of Saracyns to (syth Tyndale wyll haue them all called chyrches) and specially the chyrche of all mankynde synnes the erth was well inhabtyed, as many as euer haue knowen so mych as the name of god: hath euer hytherto dampned the chyrche of Luther and Tyndale & frere Huskyn, that care not to breke theyr promyse made to god, and contrary to all honestye make mokkes of theyr bowes / and voyde of shame auow theyr fylthy lechery for honeste wedlocke and lawfull matrimouye.

Tyndale.

B Judge whither theyr authoryte be aboue the scripture, whether all that they teache wythoute scripture be equall wyth the scripture, whither they haue erred and not onely whither they can.

More.

Judge here good reader whither that Tyndale playe þ parte of an honest man, when the power & authoryte whiche the chyrche ascrybeth vnto god and hys holy spyryte / Tyndale wolde make you byleue that they do take and ascrybe it vnto them selfe.

C For no man sayth that any man is aboue the worde of god / but we saye boldely that hys worde unwryten is egall and as stronge as hys worde wryten / and that he is aswell to beyleued wythout wrytyng as wyth wrytyng / & that hym selfe and hys holy spyryte, vnderstondeyth hys owne wrytyng better then all the creatures of the hole worlde. And then we say also that god by the mouth of our sauour hath promysed that hym selfe wyth hys holy spyryte shall euer be assystent with hys chyrch / & that he shall alwaye instructe hys chyrche and lede it in to every trowth. And we say that he kepeth, and euer hath kepte, and euer shall kepe that promyse. And therfore we say þ he teacheth hys chyrch all treweyth / I meane all treweyth necessary as hym selfe meant for theyr saluacyon, that is to wryte all suche thyng as he wyll vpon payne of damnacyon haue them bounden to byleue. I say also that vpon thys it muste nedys folow, þ all be it our lord doeth suffer his chyrche to erre in the knowledge of a facte or dede done among men: yet wyll he neuer suffer yt to erre and be deceyued in the knowledge of hys

Matth. 23.
Iohn. 16

lawe, to whych he wyll haue it bounden, and in the tyme in whych he wyll haue it bounden therto. And therefore wyll he neuer suffer hys chyrche to take, repute, & iudge a thyng for synfull and damnable, that is of trouthe good & pleasynge to god. For then sholde he therby cause hys chyrche to leue good vertuose thynges vndone them selfe, and also to forebede it other folke as thynges bycouise and dyspleasaut to god / and then were hys promyse broken, syth that the holy goost had not then taught them the trouthe necessary, but had suffred them to be ledde in to dampnable vntrowth.

Then saye I ferder that yt consequently foloweth also, that god shall mych lesse suffer his chyrche to take for good and pleasynge to god the thyng that is very nought and odypouse vnto god and damnable to yt selfe. For then shold his chyrche by such errour not onely leue the good vndone, but also do the euill, and not know whych way to mende it. And of these thynges I saye þ yt foloweth necessarily, that though the chyrch be not about the scripture and holy wyrt: yet yt is so taught by the spyryte of god and his holy secrete inwarde worde vnwyrtten, that yt can not be dampnably deceyued in the vnderstandynge of his holy scripture wyrtten. And theruppon yet farther foloweth, that all such as so conser the scripture that they wolde make the scripture seme to be contrarie to the fayth of Cristes chyrch: do dampnably conser yt contrary to the teachynge of god and his holy spyryte. whych by his owne promyse dothe alwaye teache his chyrche, and alwaye ledeth yt and alway shall lede yt, in to euery necessary trouthe / and that vnto thende of the worlde accordynge to the wordes of our sauour Criste hym selfe.

Of these poyntes Tyndale denyeth vs thre. One is that any thyng is certaynly to be beleued, excepte onely the scripture, and yet that muste be as Luther sayth euident open and playne / of whych þ contrary hath ben so often proued vnto hym, so euident, open, and playne, that if Tyndale were not euident, open, and playne shamelesse, his herte wold neuer serue hym for very shame to speke any more of þ poynt. The tother poynte is, that he denyeth the catholyke knowe chyrch to be the chyrch of Criste, and putteth yt in question whych is the chyrch / and synally putteth for the chyrche of Criste here militaunt in erth the onely secret vnknowe folke that are predestynate. The Thyrde is that he putteth also in questyō

In questyon, whyther the chyrche maye fall in to dampnable errour. And thereto he sayth that the chyrche of electes doth erre, but yet it doth not erre. And for asmych as these thynges be the chyefe thynges wherof hys boke treateth, lyke wyse as they that haue wyt and lernynge do all redy fynde hys handelyng of these maters full of malyce & very voyde of trewth: so I trust when we come hereafter to the places, to make ryght meane lerned folke and meane wytted to, perceyue that all hys hygh inuencion that he wolde haue seme so sothe, is in very dede a very madde mannyngs dreime.

Tyndale.

And agaynste the wysse of the yf sophystrye take the ensamples that are paste in the olde testament, and autentike storyes, and the present practyse whiche thou seest before thyn eyes.

B

More

We be well content that these thynges trye the myste of bothe partyes, so that Tyndale take wyth hym one thyng or twayne more, which I meruaile wherfore he now leueth oute, sayynge that he seeth well that they wyll clerely dyspate and dysculle the myste that he sayne wolde walke in. For ellys why leueth he clene out the new testament now, we must praye hym that we may take in that to.

C And for asmych as we do on bothe the sydes agre byppō the texte of scripture, and that the questyō mych lyeth whyther Tyndale and hys felowes vnderstand it ryght or ellys the hole chyrche of all crysten nacjons: we shall praye hym to be content that we may lape forth in þ behalfe the mynde of the olde holy doctours and sayntes, whych wote of these maters so many hūdred yeres ere euer thys busynes began, and wote not for the pleasure of eyther other partye. And them wyll we the rather allege, bycause Tyndale aswell in hys boke of obedyence, as in dyuers places of thys boke is not ashamed to saye that we wyll not byleue the olde holy doctours, but that they do and be of þ bylese that those holy fathers were/and as I say he is not ashamed to wyte this, ye and that very often, when he woteth well that amonge them all he can not fynde one that euer byleued other, but that it was a shamefull abomyable syne a monke to mary a nonne/whiche thyng hereafter in thys boke Tyndale so folyshly defendeth, that sayynge for pytye to se any man so madde, one that lye soze spcke coude not forbere to laughe at it.

379

Tyndale

Tyndale.

3

Judge whither yt be possible that any good sholde come oute of theyr domme ceremonyes and sacramentes in to thy soule. Judge theyr penouce, pygrymages, pardones, purgatorie, praynge to postes, domme blessinges, domme absolucyons, theyr domme paterynge and halowynge, theyr domme straunge holy gestures, wyth all theyr domme dysgynges, theyr satisfaccyons and iustesyenge. And because thou syndest them false in so many thynges / truste them in nothyng, but indage them in all thynges.

More.

Judge good crysten reader whither yt be possible that he be any better then a beste / oute of whose brutyshe bestely mouth, cometh such a fylthye some of blasphemyes agaynst crystes holy ceremonyes and blessed sacramentes, sent in to his chyche out of his owne blessed bloody syde. And for by cause ye fynde this felowe so frantike and so false in the raplynge and iestyng agaynst the sacramentes of Cryste: ye may well iudge that who so can deelyte or be cotent with his blasphemouse rybauldy, hath great cause in hym self to fere that his crysten fapth begynneth to fayle and faynte.

B

Tyndale.

Marke at the lasse the practyse of our fleshely spiritualtye, and theyr wayes by whiche they haue walked aboute .viiij. hundred yeres / how they stablish theyr lyes fyrst wyth falsesyenge the scrpture, then thorow corruptyng with theyr ryches wherof they haue infynyte treasure in store, and lasse of all with the swerde.

More.

ye maye marke I praye you. For this is mych to be mareth lo, & Tyndale can not bere the fleshelynes of oure spiritualtye, bycause the fleshelynes of theyr chyche is spiritual. For the fleshely wedded harlotes of theyr chyche be theyr chiefe holy spiritual fathers, and holy spiritual mothers, monkes, freres, and nunnes. And bycause theyr holy chyche is but new bygonne / Tyndale wolde we shold wene, that this .viii. hundred yere and more Criste hath had no chyche in the worlde at all. For so longe sayth Tyndale all hath be nought by the reason that all this whyle the clergy hath falsyfied the scrpture, and hyed men wth gyftes, and compelled them wth the swerde to beleue them / & so all this .viii. hundred yeres sayth Tyndale by these meanes all the crysten nacyons haue in stede of true fapth beleued false lyes, and so haue ben out of the fapth & all nought.

C

If Tyndale dyd not lye now, as blessed be god he doth /

here

I here had ben a grete gappe in crystendome thys .xv. C. yere. And where had Crystes promyse ben then all thys whyle? with his electes? Nay yf this chyꝛch haue had all this while false sacramentes / Cryste hath had none electes all thys whyle. For they haue bled what so euer Tyndale saye, the same sacramentes that theyꝛ neyghbours dyd.

I wolde also that he had tolde vs how mych more then .xv. C. yeres the chyꝛche hath had false sacramentes / lest that yf he calleth now more, he shall hereafter call yet mych more. For therto shall he be faine to fall, oꝛ els to call these .viii. C. bakke agayne, and confesse the sacramentes true / oꝛ finally (whiche he is most lykely to do) bable on styll agaynst all reason agaynst all good men and agaynst all scripture / and so that he be talkynge neuer care what, whereof, noꝛ how. For I am sure that in the sacramentes and in yf knowlege of the chyꝛche, hys malycouse folye is reproved by the olde holy doctours aboue hys .viii. C. yere almoste as many mo, and ouer that by playne scripture to.

Tyndale.

Have they not compelled the emperours of the erth and the great lordes and hys officers, to be obedyent vnto them, to dispute for them / and to be theyꝛ tormentours / and the samsummys them selves do but ymagen myschyses and inspyre them.

More.

Here is all the great anger that greueth this good man / that epyther lord, kynge, oꝛ emperour medleth any thyng for the mayntenaunce of the fapth, oꝛ set to theyꝛ handes to the repressynge of heresy.

C But yf Tyndale fynde thys for a sawte / he must go farre aboue hys .viii. C. yere. For it is farre aboue a thousande synnys that as euyl lordes, pꝛynces, and emperours, haue holpe and mayntened heretykes / so lyke wyse good lordes, pꝛynces, & emperours haue set to theyꝛ handes to subdewe them. And theyꝛ maynteyners haue vanysshed awaye wpyth them, and theyꝛ amenders and punysshers god hath mayntened and fauored / and good godly men haue called vppon pꝛynces for theyꝛ ayde and assystance in suche case, and at theyꝛ instaunce and pursuyt haue pꝛynces and emperours bothe punysshed them, & made many good lawes agaynst them.

Tyndale.

Marke whether yt were euer truer then now. The scribes, pharysees, Prylate,

late, Herode, Cayphas, and Anna/ are gathered to gether agaynste god and Criste, but yet I truste in vayne/ and that he that brake the counsell of Achitophell, shall scatter theyrs

More.

Marke now good cryste reader whē Tyndale hath told vs that the ryght fayth is heresye and heresye ryght fayth/ and when he weneth that he hath made men so wyse, that we wolde at his worde take whyte for blacke and black for whyte, and god for the deuyl, and the deuyl for god: then when he weneth that he hath made men so blynde, he bydeth loke and marke that all emperours, kynges, prynces, lordes and prelates, and euery kynde of crysten people that any thyng do or saye agaynst heretyques / all they be Hy-lates, Herodes, Cayphas, and Annas, and are gathered agaynste Cryste sayth Tyndale, that is to wytte in dede agaynst heretyques that labour both wyth false hereses to destroy the true fayth of Cryste, and also wyth theyr traytorous settynge forth of sedycyōs to raise rebellions as they dyd in Almayne, and thereby destroye Cristes good crysten people.

1. Cori. 13
Jacobi. 2.

For surely good reader though men may haue fayth and yet lacke charyte, as saynt Paule sayth, and saynt Jamis to, euery one of whyche two is worthy more fayth and credens, then fyften hundred thousand Tyndales that telleth vs the contrarpe / but though a man maye as I saye haue fayth and lacke charyte: yet yf he lacke fayth, he may well haue loue, but he can not haue no charyte.

And therfore syth Tyndale is thus runne out of þe ryght fayth/neuer truste his fals loue lakkyng charite. For surely to wyne his conclusyō, and bynge in his hereses, and to get therof the vayne glorie to be taken for an apostle: he wolde se seuen cytees burne & watine hym selfe by the fyre.

And euen in this place he maketh a māner of mocyō therof, shewyng hym self to haue some trust to worke wōders at length. For he maketh as though þe prynces þe wold repress hereses were as Absolon with his army & achitophell therein, that preserue kyng David / as though scere Luther & his wyse, wyth his fond felowes & theyr lemans, were lyke to kyng David and his hoste. And then hath Tyndale a truste that some Chuspe that is some chrestayn of Luthers counsaile, whych he meaneth as yt semeth shalbe hym self/ shall by his hygh wysedome make as though he were a faith full frende

A full frende and begyle all the company, and so scatter them and make them to be take and slayne, as Absolon was and his folke. But lyke wyse as Tyndales hole storpe setueth here all agaynste his purpose, bycause that here the trueth doth of good mynde labour to put downe falsshed/ an Tyndale wyth his mayster & his sonde felethyp wyth theyr fayned sayre holp speche lyke absolon wyth his sayre here, enforce them selfe to byrnye in false herespes and destroy the true sayth: why Tyndale sholde be lyke to Chusy that can I nothyng se, sauynge onely for one thyng, that for polycie Chusy made a lye, and therin Tyndale ouer matcheth hym far, for he sayth neuer trew.

Tyndale.

B Marke whyther yt be not true in the hyest degre, that for the synne of the people hypocrytes shall raygne ouer them. What shewes, what faces, and what traye pretenses are made/ and all to stablysh them in thejr thefte, falsshed, and damnable lyes/ and to gather them to gether for to contrye for yt ye, to oppresse the trueth, and to stoppe the lyght, and to kepe all styll in darkenes.

More.

Tyndale is a great marker/there is nothyng with hym now but marke, marke, marke. It is p̄tpe ȳ the man were not made a marker of chases in some tenys playe. For in good sayth he sholde be therin mych better occupied than he is in this/when he sytteth and marketh all other mennis fautes and leueth his owne vnmarked/ whych euery other man marketh well inough.

C He byddeth the people marke that theyr p̄ynces are hypocrytes in the hyghest degre / and so he teacheth theyr subiectes to haue them in good oppynyon and reuerens. But I am glad as helpe me god on the tother syde, that the holy sp̄rytuall hedes of Tyndales herespes, as frere Luther & frere Huskyn, and all the hole pakke of the p̄yncypall fathers of all theyr frantpue sectes, haue lefte of a pece of theyr hypocryse, and by theyr sp̄lthy weddyng shewed the selfe playne open r̄baudes.

Tyndale.

Wherefore yt is tyme to awake and se euery man wyth his owne eyes and to iudge, yf we wyll not be iudged of Cryste when he cometh to iudge. And remember that he whych is warned hath none excuse, yf he take no hede. Here wyth saye well in the lorde Jesu Cryste, whose sp̄ryte be thy gyde and doo. Tryne thy lyght to iudge wyth all. Amen.

Cyndale neuer spake better then he doth eyn here. For of trowth good crysten reader it is hygh tyme to awake and loke euery man wyth hys owne eyes / and that tyme was neuer so conuenient as now. For in all other heretikes before thys tyme / euery man was not able to perceyue them with hys owne eyes. Heresydes were comenly sumwhat subtile and hadde apparent textes in scripture, that falsely taken semed to make for them. And then had they lyvinge such a pretence of honesty and clennesse / that these thynges so blered the vnlearned peoples eyes, that they were not able to iudge these men and theyr maters euery man hym selfe wyth hys owne eyes / but they folowed the iudgement of wyser and better and better lerned / and by theyr teachyng and good holy doctryne, they sawe and perceyued þe rother fayned and false.

But mary now god hath (lawd and thanke be to hym) broughed these felowes and theyr heresydes in a nother case. For he hath suffred them of hys hygh goodnes to shewe the selfe at laste, & to falle in to such open bestely fautes, frerys & nunnes creppng to bedde to gyther, and then to preche & teche theyr shameles lechery holdely about for god & laufull matrimony, that they haue thereby now set out theyr gere so syghtely, that euery man maye well & playnly se suche open rybawdry wyth hys owne eyes, and well and easely iudge the thyng for synne and bestely bychery, and the defence therof for a shamefull shameles heresyde, and the prechers therof for more then monstrouse heretikes. And therfore of thys be Cyndales wordes well berefped / that euery man maye and must awake, and se wyth hys owne eyes thys abomynable bychery of these bolde bestely prechers, that laue frerys and nonnys abedde togyder and call them man and wyfe. This must euery man iudge for abomynable heresyde / yf we wyll not be iudged of Cryste whē he cometh to iudge.

And therfore when Cyndale closeth by hys preface with a solempne threte / byddyng men to remembre now that he whych is warned hath none excuse yf he take none hede: he sayth as trewe as the gospels but all agaynst hym selfe. For thys open heresyde of frerys fylthy matrimony gyueth vs so playne and open warnyng of theyr worldly flesshly deuylls the spyryte, so playne agaynst all holy scripture and all good honest men: that we neuer coude haue excuse afoze
god,

A god, yf we wolde gyue suche pzechers so bolde in suche ry-
 baude, eyther fayth o2 credence o2 fauorable herynge: na-
 mely syth there was neuer in all crystendome syth the fayth
 fyrst begā any holy doctour, no2 doctour good o2 bad before
 Luthers dayes that any thyng hath wyten / but he hath
 abhored and detested it to the deuyll of hell, that euer any
 person eyther man o2 woman, that hath bowed them selfe
 monke, frere, o2 nunne / sholde afterward ronne out of they2
 relygion, caste they2 vowe at they2 bakke, and fall to fleshe
 and wedde.

And therfore good crysten reders, syth holy scripture
 hath warned you of suche techers as Tyndale is y techeth
 suche bestely weddyng wyth contempt of they2 holy vowys
 made before to god / and syth that all holy men that haue
 wyten vpon scripture haue gyuen vs warnyng that it is
 playnly prohybited, as well by the trew sense of scripture
 as by the playne open wordes / and all good honest people
 of crystendome thys .xv. hundreth yere haue had such bestely
 weddyng in grete abomynacyon / and now ye se that all the
 captaynes of these pestilent heresyces whiche Tyndale now
 techeth you, haue gyuen you warnyng them selfe by they2
 owne dedes in they2 named wedlocke they2 very synfull le-
 chery, that they them selfe be suche as all this .xv. C. yere be-
 fore, the scripture hath reproued and all the worlde hath
 wondred on / and syth ye se Tyndale now teche and allowe
 they2 lechery and auowe it solempnely for god and lauffull
 matrimony: I nothyng fere your iudgement in this ma-
 ter. for I make me bolde in our lord, that ye be so wyse in
 the wysedome of god and so fastened in his fayth, that when
 ye here an hyghe holy worde come out of suche a mouth as
 prayseth munkes maryages and morketh Crystes sacramē-
 tes, and then pzecheth lyke a player in a fonde enterlude / &
 playeth somtyme the frere, somtyme the for, somtyme the
 sole, and somtyme the oute ryght rybaude: ye wyll not be
 so vnwyse to wene that he were an holy man and therfore
 herken to hym / but take hym such as ye se he is, and let the
 deuyls dysour go. Delyte not in his deuylshe doctryne, y
 ye se your selfe is nought, what so euer he set therewith to
 make yt seme solemne: but cleue ye fast to y fayth of Cryste
 whiche Tyndale goth aboute to destroy / and byleue the olde
 fathers y ye se be sayntes in heuen. for as Tyndales inter-
 pretacyon of scripture and the vices byelded theruppon, is

the very brode waye to lede men to hell: so is those holy
 sayntes expositiōs with the vertues that they taught and
 shewed, the very strait path that ledeth folke to heuen. In
 whyche our lord for his paynfull passyon grue vs all grace
 so to walke/ & we come to gether to y place, where we may
 fynde our charyte not chaunged but increaced & persap
 ted, our hope turned in to haupnge and possessyon
 of blesse, and our fayth couerted & chaunged in
 to clere and lyghtsom knolege/ of whych
 fayth Tyndale so preachteth vs the
 name, that who so byleue hym
 well, is lyke to lese all
 the frute .:



Thus endeth the fyrste boke.

The seconde boke

whych confuteth the defence of Tyndale for his translacyon of the new testament . .

An answer vnto the fyrst chapyter of Tyndales boke, why he traslateth this worde chyrche in to this worde congregacyon.



At the begynnyng of my dialogue I shewed that Tyndales translacyon of the new testamēt was well worthy to be burned / bycause it well shewed in yt selfe þe he had of an euill mynde translated yt in such manner of wyse, as yt myght serue hym for a pryncypall instrumēt, towarde the settynge forth of all such heresydes as he had lerned of Luther, and entended to sende ouer hyther and sprede a brode wythin this realme / the trowth of whych my sayeng Tyndale and his felowes haue in such open falsshon testyfyed and declared them selfe, that I nede for my selfe, in that poynte to vse no farther defence.

For euery man well seeth that there was neuer englyshe boke of heresye sent hyther synys (as there hath ben many, some partpularly agaynst the blessed sacrament of the auter, as was the deuelyshe dialogue of the father and þe sonne, and the blasphemouse boke of the berpyng of þe masse, wher of our lord be thanke the maker is graciously tourned agayne to god / and some were agaynst purgatory, & some agaynst almost all to gether that good is in Cristes chyrche / as are the boke of Tyndale hym selfe, his wykked mammona, his obedyence, and dyuerse other) in all these euermore one pece of theyr complaynte hath ben the burnynge of Tyndales testament. For surely fyrst his false translacyon wyth theyr farther false construccion / they thought sholde be the basse and the tenour wheruppon they wold synge the trouble wyth mych false descāt. And therfore very hote they take yt, that the goodnesse of the kynges grace wyth the lordes of his honorable counsaile and the clergie of the realme, haue burned by theyr false prykked bookes.

So was

So was yt now that amonge other tokens of Tyndales euill entent in his translatyng / I shewed as for ensample þ he chaunged comenly this worde chyrche in to this worde congregacyon, and this worde preste, into this worde senyout, and cheryte in to loue, and grace in to fauour, confel syon in to knowledge, and penaunce in to repetaunce / with many wordes mo whych he chaungeth and bleth dayly, as in turnynge idoles in to ymages, and anoyntyng in to sme tyng, consecratyng in to charnyng, sacramentes in to ce remonyes, and the ceremonyes in to wycheecraft, and yet many mo.

Now shewed I there the causes why Tyndale dyd euill in translatyng the scripture in to our tonge wyth suche maner chaunges / and shewed also the thynges that myghte well make euery man perceyue that he ment therein the set- tyng forth of som heresies, as appereth in my sayd dialogue. whych thynges yf I sholde here agayne reherse and repete, and in lyke wyse all other thynges agaynst which Tyndale doth objecte: it were to longe a worke, and as mych as to plante and set in to thys boke myne hole dyaloge agayne. wherfore in all suche thynges I muste nedys remytte the reader vnto the dyaloge selfe.

Now cometh Tyndale and for answere therof, and to dysproue all that I laye agaynst hym in the translatyng of dyuers of these wordes: sheweth that the latyn texte and the greke maye be hys excuse and defence / for as mych as þ wordes in þ latyn texte & the greke, do as he sayth signyfyue suche thynges as he hath expessed in hys englyshe trans- lacyon, by those englyshe wordes that I fynd the faute in. But fyrst to what purpose serueth all hys defence: when he hath synmys hym selfe, proued by hys owne other bookes, that he is an heretyke / and that hys heresyes be suche, as it muste nedys make it clere, that though a nother man trans- latyng the testament and beyng good & faythfull, myghte haue vled happely those chaunges amonge, wythout euill meanyng or any suspicyō therof: yet he syth those chaunge so serued for hys heresyes, muste nedys be, not suspected, but manifestley dedected and perceyued to haue vled them beyng suche so many and so often, not of any chaunce or good intent, but of very playne purpose to gyue hys here- syes in the carps of vnlearned men, some coloure of prose in the texte of the new testament. And so myghte I now passe ouer

A ouer. vi. of. vii. of þe fyrst chapyters of his booke, as thynges that serue hym of ryght noughte.

But yet to the entent ye maye the better perceyue how wysely the man defendeth the mater, in suche wyse as he sheweth bothe lakke of lernyng, and more lakke of wytt, & moste lakke of grace: he doeth at the last confesse hym selfe that he made the chaunges for the settinge forth of hys hereses/ whiche was the poynt that I layed to hys charge, as the very thyng for whiche hys translacion was very well worthy to be burned.

Now let vs fyrst consyder how he defendeth hys charge of thys worde chyrche in to thys worde congregacyon.

B fyrste to enduce the mater as though he went aboute to make euery thyng very open and playne: he telleth vs a longe tale of lytell weyghte, that thys worde chyrche hath dyuers sygnifycacyons. And then he maketh as though he wolde telle how many/ wherin when he hath all done, he leueth out one of the very chiefe. for he telleth vs þat a chyrch sygnifyeth a place or a howse where crysten men were wont to resorte in olde tyme to here the word of god/ and he sayth not to praye but to lerne how and what to pray.

Then he sayth it hath a seconde sygnifycacyon, but that is he sayth but mysse taken and abused by whiche it sygnifyeth the clergy/ whom it pleaseth to hym in hys rapynge maner to call a multytude of shauen, shorne, and oyled/ in inokkage and reprefe not so mych of the prestes, as of the holy order of presthode.

C A thyrde sygnifycacyon he sayth it hath/ by whiche it be tokeneth a congregacyon, a multytude, or a company gathered to gyther in one, as a man may call the chyrche of London/ meanyng not the spryтуal tye onely but the hole body of the cytye of all kyndes, condycyons, and degrees. And in thys thyrde sygnifycacyon he sayth that though it be lytell knowe amonge the comyn people now a dayes: yet in this sygnifycacyon is he sayth the chyrch of god or Cryste taken in the scripture for the hole multytude that receyue þe name of Cryste to byleue in hym. And for þe profe of this he layeth many places of saynt Paule. fynally yet he remembreth hym selfe at laste, and addeth vnto this as it were a note & sayth.

Cyndale.

Not wythstandyng yet it is some tyme taken generally, for all that embrace the name of Cryste though they say they be nought, or though they haue
no sayth

no fayth at all. And sometymes yt is taken specially for the electe onely, in whose hartes god hath wryten his law wyth his holy spyryte, and geuen them a felynge sayth of the mercy that is in Cryste Jesu our lord.

More.

Lo now ye haue herd how many maner of wise Tyndale teacheth vs that this word chyrch is take. In whych yet he hath lefte oute one sygnifycacyone or twayne y this worde playnely sygnifyeth. One is that this worde chyrch besyde all the sygnifycacyons that Tyndale hath here shewed vs: doth sygnifye that parte of the chyrch that in synodis & cou- sayles do represent the whole chyrch. As when we saye that there is a law made by the chyrch that heretikes shall not be suffered to preach/ lyke wise as a parliamēt representeth y hole reame, & is by the comen speche so called to/ as whē we say y the realme hath made a law that heretikes shalbe burned.

The chyrch also sygnifyeth sometyme a mych lesse nom- ber that is to wyt/ the onely rulers or hedes of the chyrche. as where we be commaunded to complayne to the chyrch/ yt is not ment to all y whole towne nor to all the clergy ther of, but to rulers and gouernours. Syth Tyndale hath ta- ken vppon hym to shew vs here his hygh doctryne, how ma- ny manner of wyle this worde chyrch is taken: yt bylon- ged rather vnto hym to haue taken in these sygnifycaciōs, then some of them that he hath taken as ye shall se anon.

But fyrst I meruaile me mych that Tyndall hath eyther clene lefte out or ellys put in so darkely, y he wold not haue yt perceued that sygnifycacyon of this worde chyrch, that is one of the pryncypall sygnifycacyons therof, and wher- upon the greteste wayght of all our mater depēdeth. And y is that sygnifycacyon, by whiche the chyrch sygnifyeth not as Tyndale taketh yt in his thynde sygnifycacyon, for all a multitude gathered to gether in one, of all kyndes, condy- cyons, and degrees of people / but of such onely people as be crysten people, and them not in one cytye onely, but that hole number of euery cytye, towne, and village thorow out all the hole world: this sygnifycacyon Tyndale leueth out clene, bycause yt toucheth moste the mater.

For as for that he saith in his fore remembred note: he se- meth but to set a specifcacyon of his thynde sygnifycacion, as though he wolde meane yt for y hole nōber of cytelepns, or ellys for the onely nōber of the electys wyth in some one cytye, as he there putteth London for his example. And yf he wolde

A he wold there name in his note the hole catholyque chyrch: I meruyle why he sayth that yt is called so sometyne/ as though that sygnifycacyon were very rare and selde, where as of trouth there is of the chyrch no sygnifycacyon neyther moze great no: moze comen, then that by whych yt is ment and taken fo: the catholyque chyrch and vnyuersall.

How be yt of trouth Tyndale handeleth his thyrde sygnifycacyon very secundely, and fareth as one that wolde sayne walke in the darke. fo: the places of scripture seme to speke of onely crysten people in this place and that. But his descripcyon of y chyrch in that sygnifycacyon goeth far otherwyle. fo: when he sayth that yt sygnifyeth not onely the clergye but the hole congregacyon, multitude, o: company gathered in to one/ as a man wold saye the chyrch of London, meangnge not the spyrytualty onely but the hole body of the cytye, and all that parteyne vnto the towne generally of all kyndes, condycions, and degrees: of this sygnifycacyon surely few folke haue herd. fo: though he name a crysten cytye fo: a sample: yet may there be some cytyes and haue bene, and yet be some such in some other places/ that of the cytefeyns and of the hole bodye of the cytye, and of such as pertayne vnto the towne generally/ not onely be there crysten prestes and crysten laye people/ but open caste oute heretykes also, ye and peraduenture Jewes, Turkes, and Saracens to, that be not crystened and all. And in some cytyes few crysten people and the remanaunt infydeles/ and suche were the cytyes to whome the apostle wrote. And then I am sure when saynt Paule spake of y chyrch of the Corynthyens o: of the Ephesians: he ment not in thys Tyndales thyrde sygnifycacyon after his descripcyon, all the hole bodye of the cytye, and all such as perteyned therto generally/ but the crysten people onely.

Now now also yf Tyndale wolde speke of the chyrche of London, where all the hole towne is crysten people: there wolde no man vnderstande therby the hole body of the cyte, but the clergye onely/ no: no man Tyndale excepte in spekyng wolde so meane. But this darkenes blyeth Tyndale/ bycause he wolde haue it seme y thys worde chyrche, which in the englyshe tonge hath euer had a good sygnifycacyon & an holy in mennys hertes: sholde seme to haue sometyne the contrary. Out of whych darkenes I shall drawe Tyndale anone I truste / and accorpyng to my poetry wherin
n ii he moweth

c Agaynst Tyndales blyng of thys word congregacyon
he morketh me, pull bp cerberouse in to the lyght.

But now let vs fyrste consyder a lytell hys fyrst sygnify-
cyon, where he sayth, yt sygnifyeth a place wherunto crysten people were
wonte in the olde tyme to resort at tymes conuenient, for to here the worde of
doctryne, the lawe of god, and the sayth of our sauour Criste, and how and
what to pray, and whense to aske power and strength to lyue godly.

why sayth Tyndale here in the olde tyme/for all this we
do in the new tyme to, how so euer Tyndale lyst to lye.

Then goeth he ferther and lyeth on lustely, sayenge that
of Cristes promyses noz of hys mercye we knowe no thyng
at all/as though no man had here herd euer any thyng spo-
ken, that mankynde is redemed by Cristes passyon, & that
he hath ordyned his holy sacramentes, and promysed men
grace that wpth sayth and deuocyon receyue them. Is not
thys man shameles so boldely to bere vs all in hande, that
we neuer here worde of suche thynges as euery boy better
byleueth then he?

For euery chylde that is of competent age/ hath herde &
god gyueth by hys holy ordynaunce (whyche euer includeth
hys promyse) grace wpth all his. vii. sacramentes /where as
Tyndale of seuen taketh it away fro spue, and from almost
one and an halfe of the tother twayne to.

Euery boy byleueth, and byleueth trew / that god hath
promysed rewarde to good workes. And Tyndale wyll not
byleue & promyse at all /but denpeth it playnely, as playnly
as god sayth it hym self in many places of the very gossell.

But then on the tother syde Tyndale telleth vs, that god
hath promysed alwaye to euery man the blyss of heuen for
onely sayth alone. And here euery boy byleueth and woteth
well he lyeth.

Now to whynge the mercy of our lord / who can speke
of Cristes passyon and speke nothyng of hys mercye? This
man is to madde to talke wpth. Goddys mercy is so greate
that no man can speke inoughe thereof. But the worlde
wareth such now a dayes/ & as it is nede to pray for mercy,
so were it nede to preche of goddys iustyce, & put the people
in mynde of hys wrathe and indygnacyon lykely to fall bp-
pon vs, yf we gyue eare to suche dedely doctryne as Tyndale
teacheth/ and I pray god of hys greate mercy to gyue
that man a better mynde.

yet goeth he ferther and sayth, that of the lawe of god we thynke
as dyd the Turkes and the olde Hethen people / that it is a thyng whiche
euery man

A every man may do of our owne power.

What careth Tyndale what he saye / that careth not to wyte thys, wherein euery mannes earys that wolde hym well, glowe for very shame that here hym. where herde he euer any man saye, that any man may fulfyll the law of god of hys owne power. Mary thys we saye and saye trowth, þ man hath suche power gyuen of god that he maye worke wpyth goddes grace in the kepyng of the law. But this can not Tyndale bere / for they herelye is, that man towarde þ kepyng of goddys precepte, hath no fre wyll at all / and now dyslymplynge hys owne herelye he dedely bylepyth vs.

B Now of prayour he sayth, we thynke that no man maye praye but at chyrche / and that it is nothyng ellys but to saye a pater noster to a post / and that the obseruances and ceremonies of the chyrche are vayne thynges of our owne ymagynacion, neyther needfull to the tanyng of the fleshe, nor profytable to our neyghbour, neyther honour vnto god.

Those lyes come in by lumpes lo. I dare saye he neuer herde in hys lyfe man nor woman saye, that no man maye praye but at chyrche.

As trew is it also that men saye they pater noster to the poste / by whych name it pleaseth hym of hys reuerent cryste mynde to call the ymages of holy sayntes and oure blyssed lady, and the fygure of Cristes crosse, the booke of hys bytter passyon.

C Though we reuerence these in honour of the thynges whych they represent / and in the remembrauns of Cryste do crepe to the crosse and kysse it and say a pater noster at it: yet saye we not the pater noster to it but to god / and that woteth Tyndale full well, but that he lysteth to rayle.

As for that he sayeth of the seruyce, ceremonies, and obseruances of the chyrche, whych he calleth here vayne ymagynacions, howlyng, busyng, and cryenge out lyke halowynge of the fores or baytynge of berys, & thus he sayth it is now / but of olde tyme he sayth þ the officers appoynted there vnto, preched the pure word of god onely, and prayed in a tonge that euery man vnderstode.

As for prechynge of the pure word of god: I muste wyte of Tyndale whyther he meane the worde wyrtten or vnwyrtten or bothe. If he say they preched the worde of god bothe wyrtten and vnwyrtten and onely that: then I saye so do we now to. peraduenture he wyll say that the precheours now lay thereto the olde holy doctours: I saye that therein they

lay but goddes worde/ for they laye them for the better vnderstandynge of goddes worde wryten, and for the better knowlege of goddes worde vnwryten. For we be very sure that yt is his worde when we se that all the holy doctours that spent theyr lyfe in the studye of his worde, and in the keepynge of his worde, and the prechyng of his worde: do testyfy from age to age by theyr holy wrytyng, that those wordes vnwryten which y^e chyrch beleueth were and be his wordes, as well and as verily as those that be wryten in any parte of scripture.

Then yf Tyndale wyl say that our preacheours preche Aristotle philosophers, and poetes: thereto I say that they sometyme speke of philosophers in thynges of nature or of morall vertues. And yf this new apostle now saynte Tyndale take this thyng for so great an heighnouse cryme: the is he surely mych more apostolycall then was Crystes olde apostle Poule. For he letted not in his epytyle to the Romanes to alledge and alowe the philosophers conyng, though he dysproued and dysprayed y^e folys of theyr fall & wretchednes of theyr lyuyng. And in his epistyle to Titus he toke yt for no synne to alledge the poetes versys/ but in y^e dyspraye of them of Crete for blyng of Tyndales falsshyp in lyenge, and also in geuyng the worlde warnyng to beware of such as Tyndale is / whose euill wordes and sermons do corrupte and marre mennys good maners as his doth, where he wolde make menne wene that good maners were nothyng worth. And thus yf Tyndale graut the tone parte/ that is to say that of olde tyme they preched both the worde of god wryten and vnwryten: then he wynneth nothyng/ for euen so do they in the new tyme to.

Now yf he wyl not saye they preched both of olde tyme/ but that of olde tyme they preched onely the tone, that is to wryt the worde of god wryten: then must we wrytte of Tyndale whych he calleth the olde tyme. For this I wote well & so dothe Tyndale to, that fyrste of all, Cryste our sauour hym selfe preched more then his worde wryten, and promysed also wythoute wrytyng, and was blyeued then wythout wrytyng, that he wolde sende the holy goost that shold teache his chyrch all trewch wythout wrytyng / & Cryst full trewly fulfilled his promysse without wrytyng/ and yet will not Tyndale now blyeue hym wythout wrytyng/ and after Crystes deth dyd his apostles preache mych more of goddes worde

A des worde the was writen. And therefore yf Tyndale grownd
hys argument vppon the olde tyme, and say that they pre-
ched onely goddes worde wyrtten: I haue dreuen hym on-
warde one stepppe downe / for I haue shewed hym here the
oldest tyme and the best tyme of Crystenidome, in whiche he
can neuer wreste out but that he shall confesse that all y^e cry-
sten prechours, that is to wyrt all the euangelystes and all
the apostles of Cryste, and Cryste hym selfe also / belyde the
scripture preched goddes word vntwyrtten as longe as euer
they lyued. For I truste that Tyndale as madde as he is, is
not yet so madde / as to thynke that after that some of the
apostles had wyrtten epythel gospels or pylles, that then they
alleged they^e owne wyrtynge for they^e authoryte or they^e
owne felowes epythel / as though they^e owne wordes & they^e
B owne wyrtynge were not all of one credence.

But now yf Tyndale be not content to stande to y^e olde
tyme / and wyll saye that he spake of olde tyme but not of so
olde: then syth he compareth the olde tyme wth this tyme
that is now, we must aske hym whiche tyme is that whiche
he taketh for y^e olde tyme in respecte of this newe tyme now.
we call an olde man y^e wote well at fourscore yere, and at
an hundred yere very olde. wyll Tyndale stande to y^e tyme:
wyll he stande at two hundred, iii. hundred, iiii. v. vi. vii. viii.
Nay surely he wyll none of all those hundredes. For he sayth
in hys preface that all this epythel hundred yere and aboue /
the prechours haue ben false, and haue falsyfied the scrip-
ture. Now semeth me that epythel hundred yere is in respect
of now a metely old tyme. And syth he sayth y^e by all this old
C tyme they haue not preched goddys worde well: I wolde
knowe whiche is that olde tyme in whiche they preched
goddys worde well, and the worde onely wyrtten, wythout
any prechynge of any worde of god vntwyrtten, and toke for
bayne and false all that euer were called goddys worde, but
yf they fonde it wyrtten. Let Tyndale now tell vs that olde
tyme. For this must he tell vs or els he taketh a fowle fall.

Now wyll he make many shiftes / and at the last he shall
be fayne to fall bothe in to hys owne poerry, and also in to
hys grammer agayne / and come forth wyth hys iii. degrees
of comparyson, olde, elder, and eldest. And syth neyther the
eldest tyme of Cryst and hys apostels maye serue hym, be-
cause they preche belyde scripture the worde of god vntwyrt-
ten / nor the olde tyme of epythel hundred yeres nowe laste
passed,

Passed, bycause they preched as Tyndale sayth dyuerse sa-
 cramentes, ceremonies, and promyses as the wordes of
 god vntwryten in whych he sayth they preched false/ but he
 wyll take an eldret tyme then thys, and not so olde as that,
 that is to wryt the tyme next after the apostels dayes/ and he
 wyll say that all the wordes of god were then all redy wryte
 by the euangelistes and the apostels/ so that there was none
 of goddys wordes lefte vntwryten/ and therfore after they
 dayes by a certeyne tyme the trewe prechers preched purely
 the bare worde of god wryten in holy scripture: well nowe
 be Tyndale and I comen at last to some poynt. For he sayth
 a thyng here, wyth whiche he answereth me well, and wyth
 good grammer sauynge for his poetry, for that marreth all
 hys mater. For I saye surely that he sayth not trouthe/ but
 that of goddes wordes they wrote not all/ but dyuers thyn-
 ges were by god to them and by them to other taughte by
 mouth and by tradycyon from hande to hande deliuered,
 and from age to age hitherto continued in Cristes chyrch.
 And that I saye trewth in thys poynt/ I haue dyuers good
 and honest wytnesses to bryng forth when tyme requyret/
 saynt Austayne, saynt Hierom, saynt Cyprian, saynt Chry-
 sostem, and a greate many mo / whiche haue also testefied
 for my parte in thys mater more then a thousand yere ago.
 yet haue I a nother auncyent sad father also/ one that they
 call Origene. And when I desyred hym to take the payne
 to come and bere wytnesse wyth me in thys mater, he semed
 at the fyrst very well content. But when I tolde hym that
 he sholde mete wyth Tyndale: he blessed hym selfe & shranke
 bakke, and sayde he had leuer go some other waye many a
 myle then onys medle wyth hym. For I shall tell you sy-
 quod he/ before thys tyme a ryght honorable man very con-
 nyng and yet more vertuose, the good bysshoppe of Roche-
 ster, in a great audyence brought me in for a wytnes agaynst
 Luther and Tyndale eyn in thys same mater, aboute the
 tyme of the burnynge of Tyndals euill translated testa-
 ment. But Tyndale as sone as he herde of my name / with-
 out any respecte of honestye fell in a rage wyth me and all
 to rated me, and called me starke heretyke, and that the star-
 keste that euer was. Thys tale Origene tolde me & sware
 by saynt Symkyn that he was neuer so sayed vnto of suche
 a lewde felowe synnys he was fyrste borne of hys mother/
 and therfore he wolde neuer medle wyth Tyndale more.

Now in

A Now in dede to say the treuth yt was not well done of Cyndale to leue resonyng and fall a scoldyng; chydnyng; and brawlyng, as yt were a bawdy begger of brillyter lane. For for shame he sholde haue fauored & forborne hym somewhat, and yt had bene but for his age. For Origene is now. xii. hundred yere olde or there aboute / and this was not mych aboue. vii. yere synnes.

Now yt this made Cyndale bold to set Origene as short as his olde shone, bycause saynt Hierome founde some fautes in his workes: he muste remember agayne that many a good man, and among those saynte Pamphilus the blessed martyr, founde in Origenes doctrine so mych erudycion, deuocyon, & vertue, bylyde that they verily thought those errours none of his / nor neuer were there any such fautes founden in his wrytynge whyle hym self lyued, nor no man offended with hym, & many places in his bokes playne & se me to saye & contrary. And therfore many good men thought and yet thynge, all be yt saynt Hierome thought otherwise (as he myght well know whyle that poynte no thynge per teryneth to the sayth) that those heresyes were put in to his bokes after his deth by some that were heretyques in dede / and wolde for the great estymacyon that Origene was in thorough all the chyrch, auance thei owne heresyes forwarde vnder the name and standard of his famous antho- ritye.

But graunted nowe that those fautes were his whyle they were imputed vnto hym, yet is this none of the. But saynte Hierome that so narrowly dyd examyne his workes, and so straghtely marked and condemned his errours: dydoken this for none, but dyd in this mater lyke & follow hym well / and as he hath in many other thynges approued hym, and by his commendacyon caused of his workes byuerse to be reuerently redde in the diuine seruyce of the chyrch: so in this mater he hath well declared & he well approued hym, bothe by this that he hath not noted yt amonge such as he founde faulty hym selfe / and also in that he doeth not to appereth in saynt Hieromes workes that he was of the same mynde hym selfe. And therfore I dowte not but that he shall be for all Cyndales scoldyng, accepted and taken afore all good and indifferant iudges for a right substantiell wrainger, & I can assure hym to bere and abyde the brabyllynge of Cyndales toge, as I trust yet to assure hym hereafter. And thus

cbi Agaynst Tyndales blyng of this worde congregacyon

wyll I brynge in with hym some other that I haue named/
and yet other mo bysye, that shall as I sayd testyfy with
me befoze this boke be done/ þ god hath taught his chyrche
many thynges wherof in the scrpyture his worde is yet vn-
wryten.

But now wyll I for þ meane while touchyng this poynt
wheruppō þ great wayghte of all the mater hangeth, go ne-
rer vnto Tyndale a nother waye.

It is ye wote well agreed bytwene vs / oꝛ yf he wold be
so madde to say naye, ye wyll yet your selfe agre this in his
steede: that ones of olde tyme Cryste hym selfe and his apost
les dyd teache and preache many wordes of god unwryten.

Now thus I say, syth many thynges were taught fyrst
vnwryten yf any of them be yet leste vnwryten/then saye I
that Tyndale is at the leste wyse temerariouse & ouer bolde,
so certaynely to asseyne that any sacrament that the chyrch
vseth and so longe hath vled, oꝛ ceremony epyther, is idola-
trye/ for as mych as if we lakked sure pꝛofe bypon our syde
(whyche in dede we lakke not by reason of goddes spyryte
by Crystes owne promyse euer abydyng wyth his chyrch,
and teachyng it all trewth/ but yf we lakke I say that pꝛofe
for our parte) yet were he to presumptuously bolde so pꝛe-
cysely to asseyne the contrary/ syth he can not say naye but
that they myght be some of those þ were sometyne taught
vnwryten, and yet remayne obserued vnwryten/ as þ other
that now be wryten were taught & kept wythout wrytyng
before.

To this wyll Tyndall answere, that synys that tyme
all goddes wordes, promyses, & sacramentes that he wold
haue kepte and beleued in crystndome: he hath caused to
be wryten, by his euangelistes and apostles/ and leste none
vnwryten, to the intent that his chyrch shall not stande in a-
ny doute nor fall into any errour of any necessary poynt for
lakke of wrytyng/ but maye know by that he hath caused
all to be wryten, that all be false and fapned, and menys
madde inuencionys that they beleue and obserue vnwryte.
For why sholde he cause some to be wryten and suffer some
leste vnwryten/ to make men sure of some, and to leue some
in doute.

In this tale Tyndale telleth vs two thynges. One that
god hath thus done in dede / a nother the cause why. If he
pꝛoue that in dede god hath so done: I neuer care for the
cause

I cause / foz he seeth why well inough, and therfore I will
 gyue no rekenyng whi god hath caused some to be wryten
 and some to be lefte vnwryten. But thys wyl I be bolde to
 saye / that he was not of any necessyte compelled to wryte
 any one sacramēt oꝝ ceremony oꝝ weyghty poynt of byleue,
 foꝝ any fere lest it sholde fall awaye / and that he coude not
 wryth hys owne spyryte kepe it in mennys hertes and blyse
 wythout wrytyng, as well as he kept in the good genera-
 cyons the knowledge of his promyses and his lawes longe
 and many ages befoze the lawe was wryten / and yet wote
 them not all therin neyther, but the people had a fayth of
 Crysste amonge them moze large then was wryten in the
 lawe / whyche went from hande to hande I thynke from
 Adams dayes, to whom it is lykely that god made after his
B fall some larger promyse and reuelacyon of hys redempcyō
 agayne, than we fynde made vnto hym wryten in any place
 of scrypture. But we shall not nede mych pꝛofe foꝝ thys ma-
 ter / foꝝ that god was able to kepe all hys sacramentes and
 artycles of the fayth wythout wrytyng, Tyndale I wene
 wyl not deny me.

Now to say that yf he sholde haue lefte some vnwryten,
 it wolde haue made dowtes and debates and be occasyons
 of errours and heresydes / and the wrytyng doth put all thyng-
 es oute of doute, and therfore god hath lefte none vnwry-
 ten: we se that thys maketh neyther moze sure noꝝ lesse,
 foꝝ as well dyd men byleue befoze the wrytyng those thyng-
 es that are now wryten, as euer they dyd synnyng / and we
 beleue now the promyses as well that are vnwryten as any
C that are wryten. And the wrytyng taketh not away all the
 dowtes / but as many tyme thereuppon, and many mo then
 vppon those thynges that we byleue vnwryten.

foꝝ fyrste the credence to be gyuen to the hole boke in
 whyche they be wryten / hangeth all vppon the same fayth
 vppon whyche depend the thynges that are vnwryten.
 foꝝ as I byleue the tōne so byleue I the tother. And as one
 maye by hys owne frowardnes lakke the grace to byleue p
 thynges vnwryten: so maye a nother by his owne malice
 lakke the grace to byleue any parte of the hole boke of holy
 scrypture that is wryte / and take it all foꝝ fantasyes. And in
 good fayth I am afeard y so do they whych saye they byleue
 nothyng els but it. foꝝ as foꝝ parte of p boke they brynge
 in questyō / as the boke of the Machabees, by cause it ma-

heth questyon as agaynst theyr purpose concernyng purgatory. And parte they let not mych to deny / as Luther doeth the epystle of saynte Jamys, bycause it spekethe playnely agaynst hys idle workelesse fayth.

Now in that partes whiche they graunte for scripture: yet taketh it not awaye all the dowtes. But vnto such folke as Tyndale is and Luther, that be so contencyouse: it mynystreth rather mych mater of dowte and of debate, & that mych more then do the thynges that are obserued wythout wrytyng.

For fyrst they refuse to obserue them, bycause they saye they fynde them not there wyten / & so ryseth that questyon fyrst vppon the wrytyng.

Then yf it be founden there: then dyspute they whyther it be fully founden there / as whyther we fynde there bothe B token and the thyng betokened. For the sacrament take they but for a bare sygne / and the thyng that is sygnifyed they call no thyng but Cristes onely promyse. And here make they vppon the wrytyng many greate batayles, to bete downe allynoste all the sacramentes, sauyng scant one and an halfe. Then vppon the letter rayse they many greate errours, and saye the scripture is playne vppon theyr syde. And thys say not onely Luther, Tyndale, and Swynghius with frere Huskyn and hys felowes, agaynst the interpreta cyon of all holy doctours and sayntes, and the comen fayth of all trewe crysten people. xv. hundred yere before them: but eche of them selfe also agaynst other amonge them selfe saye and swere that the scripture is playne for theyr parte.

So that as for necessyte of wrytyng all or any parte co C cernyng the sacramentes, ceremonies, or artycles of the fayth, god was not dreuen thereto / nor by the wrytyng be taken awaye the dowtes. But as I wote it well D god had good and greate causes why he caused some thynges to be wyten: so had he causes as good why he lefte some unwyten. But neyther can Tyndale tell why he sholde wyte all, nor I gyue the rekenyng why he lefte some unwyten.

To thys wyll Tyndale happely say (for ellys can not I se what he can say) that god hath causyd all his wordes spoken to his chyche to be wyten in holy scripture / and hath in the same scripture gyuen vs playne warnyng that he so hath done / and thereby hath he deliuered vs from dyuerse dowtes though not from all. For all be it E dyuerse dowtes yet tyme

I pet ryle vppon the wryttinge: we, by his expresse warnyng in wryttinge shewyng that all is wryten / be put oute of all dowe, that we shall byleue nothyng as his worde wherof there is no wryttinge.

Surely yf Tyndale tell me this tale as in dede he doth / for both Luther and he and frere Huskyn and Swynghius, and all the rable of that rascalle / neuer cease to saye thys / and they fynde folys that byleue them better vppon theyre bare wordes, then they wolde more honeste me vppon theyre obligacyōs / but now as I say yf Tyndale tell me this tale: I shall by his leue be bolde to denye yt hym / and pray hym onys to proue yt yf he can fynde how. for this I wote well, they haue amonge them made great boiste a great whyle / & alwaye promysed that they wyl byeld vppe that towre / and **B** make yt very strong and sure / and surely so haue they great nede to do, for therein lyeth all the store of all theyre gunne powder, byrmstone, pytch, & wyld fyre, that they shote out at the blessed sacramentes of our sauour Cryste. And as for hytherto, brought they neuer yet so mych good stuffe, as wolde make a tyle pyne to fence theyre fortresse wythall. And what so euer they byng herafter: they shall make pore paper walles.

But to thentent that they shall not bygyle you: lette vs wyth one worde or twoo put them in remembraunce what thynges they be that they muste nedes proue, and that by playne scripture to / for other profe them selfe wyl none admytte.

Tyndale muste proue me fyrst therfore by playne & euident scripture, that all the wordes necessarye to remayne & be knowen, whych our sauour hym selfe and his apostles taught ones withoute wryttinge: all those he hath caused to be by them and his euangelistes wryten, preserued, and kepte, in playne and euident scripture. when Tyndale hath proued this, for whych I dare geue hym respyte tyll domes daye: then muste he yet by playne and euident scripture profe me farther lo / & for the profe therof though the poyntes be but easie, let hym take yet his tyme fyftene dayes after, wythin whych he muste I saye by playne and euident scripture profe me farther yet of these two thynges one / that is to wote either that euery necessary worde whych god hath spoken by hym selfe and his holy spyrite vnto his chyrche, synnys the deth of his .iiii. euangelistes and his .xii. apostles / he

cc Agaynst Tyndales blyng of thys word congregacyon

les/he hath caused to be also secretly sette in and wyrtten
to these boke whych Tyndale agreeth for holy scripture/
or ellys muste he proue me by playne and euydent scripture,
that not wythstandynge his promyse made vnto his chyrch
in his apostles dayes, that he wolde wyth his holy spyryte
speke to his chyrch hym self and dwell therwyth and teache
yt all trewth from tyme to tyme all dayes euen to the day of
donie: yet as sone as he saw his apostles dede, & no mā that
herde hym left to bere vs wytnesse what he sayde/he bygan
to go from his worde agayne, & sware that he wold eyther
no lenger dwell here wyth his chyrch/ or yf he cam, yt shold
be but a geste wyse/ and yet wold he play mūme to, and ney
ther by hym selfe nor his holy spyryte vouchsaufe to speke
any one worde vnto them, that were at the leste wyse aught
worthy the wyrtynge but some wanton tryfle.

Remember now good reader that these be the thynges
whych Tyndale hath to proue. And when he proueth
these few thynges/ then beleue hym hardely and so wyll I
do to. But surely who so byleue hym wyth any lesse/ vnder
standeth nothyng what the mater meaneth.

Now yet ones agayne lette vs consyder Tyndales olde
tyme/in whych he sayth the trew pure preachynge was bled
that is now quyte gone. I wolde aske hym when ended that
olde tyme of his/ and when beganne his new. He saythe yt
hath bene thus as yt is more then this .liii. hundred yeres/
and me thynketh .liii. hundred is a very longe nowe. But
yet consyder good reader yf the trew preachynge was lefte
and gone .liii. yere a go and more: then can he not say nay
but that the trew sayth went quyte away therwith/without
whych can be no chyrch of Cryste neyther catholyque nor of
electes. And thus doth Tyndale tell vs that this .liii. yere
at the laste our lord hath broke his promyse/ by whych he
promysed to be wyth his chyrch all days to þ worlde's ende.
This man maketh hygh boiste of Crystes promyses/ & wold
wyth them destroye all vertue save fayth. And now ye se that
playnely he denyeth Crystes promyse to / and wyll I wene
at laste denye euen Cryste and all. For as ye se at your eye,
he draweth very faste towarde yt.

Now tyll Tyndale therfore haue proued vs these few
poyntes þ are for theyr falsched impossyble to be proued:
the chyrche shall not neede for his sonde raylynge any thyng
to fere, to vse the deuoute sacramentes & ceremonyes taught
and de-

And deliuered the by god and his holy spyrite. For spyght wherof the deuyl and his damned spyrites crye vpon to haue them leste of / and bere vs in hand that they be sente-lesse. For Tyndale sayth that they neyther came the fleshe, nor do good to thy neyghbour, nor be honour to god.

But now doth all good cryste people very well perceyue by Crystes owne promyse in the very wyrtten gospel / that the chyrche of Cryste ys taught by hys holy spyrite, y these sacramentes and ceremonyes do please god. And they perceyue and se also that the holy sayntes whiche haue bled them befoze our dayes / be now longe a go rewarded in heuyn wyth god. And they perceyue also that in þ vse therof / they myndes ryse and be lyfte vppe a lyste in deuocyon to god / and by these thynges and such lyke they perceyue well that Tyndale doeth but bylye them. For syth goddys spyrite hath taught them / they muste nedys be honour to god. And when men come togyther to honour god, eche of them is pfitable to other / for ellys were they assembly togyther in prayour no dyfference from þ prayour of one man alone. But when they come togyther to goddys seruyce / the hole company prayeth for the hole presence, and so is eueryche þ better for others prayour / and all people the better bothe for the prayour and the sacrament, and euery deuowte obseruans bled in the chyrche at the dyuine seruyce.

And it is chydely very profytable to the very tamping of the fleshe also. For what thyng is there that better tamed the fleshe then the grace of god. Wd not god answer saynte Paule when he thys prayed vnto hym to wythdrawe the pykke of the fleshe, wyth whiche our lord suffered the angell of Sathan to bere hym, lest hys herte myghte grow to hygh and waxe proude in beholdinge the maruelouse gramaile of hys reuelacions / whiche though some good men take for some other kynde of trybulacion, It is not why it myghte not be the very fleshely mocyon agaynste hys doctryne of chastyte / wd not then our lord I say make hym answer in thys wyse: Doubtles vnto the my grace, Nothynge can better tame the fleshe then the grace of god / whiche not onely can tame it but also wiche the rebellyon therof so ressted by the soule, that the spyght shall tene the man to martyre & rewarde: why shall not then suche obseruances as the spyrite of good hath taught vs to serue hym wyth, and whiche obedyently done

2. Cor. 12

wyth deuocyon and with desyre of grate, do stande in the
 neede of one of the mooste effectuall kyndes of prayour / be
 profytable to the tamping of the fleshe : and eyther cause
 it the lesse to rebelle / or ellys (whyche is yet happely better)
 strength the soule in suche wyse agaynst the rebellyon of the
 fleshe, that by the balyaunt resystynge thereof, it may haue
 the moze gloriouse triumphe of the victory. And for expe-
 ryens (let Tyndale say what it please hym) good folke fynd
 thys in dede / that when they be at the dryue scrupce in the
 chyrche, the moze deuowtely that they se suche godly cere-
 monyes obserued, & the moze solempnite that they se therein /
 y moze deuocyon fele they themselves therewith in theyꝝ owne
 soulys, and theyꝝ fleshe y moze tame and lesse rebellouse,
 and farre the better in temper / so that all though they were
 at other tymes and places in ryght greate rage, yet in the
 chyrche at the voyces of Crystes mynysters in the quere /
 wyth organys and all to gether, & beholdyng the solempne
 godly sacramentes, and ceremonyes in theyꝝ syghte, they
 fele theyꝝ passyons appeased / as dyd kynge Daule in hys
 ragyouse fury at the sowne of Dauidys harpe.

Now where he sayth that of olde tyme the officers ap-
 poynted thereto, prayed in a tong that all folke vnderstode /
 of whyche poynte Tyndale maketh mych a do, and many
 tymes he speketh therof, bycause he wolde sayne haue hys
 falsse translacyon brought in to the chyrche to be there sayed
 and songen a goddys halfe : I wyl not saye nay but that
 in Grece and greate parte of Italy, they bothe sayde in
 the begynnynge the scrupce of the chyrche in theyꝝ owne
 tonge. But so dyd they not neyther in Affryke, nor in
 Almayne, nor in Spayne, nor in fraunce, nor in En-
 glande, nor as I trowe in any place almoste elles, and
 yet were they good men that brought the sayth aboute in
 to all these contrees. And sone after also when the tonges
 chaunged bothe in Grece and Italy : then left they off
 the scrupce in the olde langage, whyche after the chaunge y
 people dyd not vnderstande / whiche wolde not haue ben by
 so many good men so longe suffred so, yf y cōtary had ben
 requyred of necessitye. And saynt Daule in hys pistle to the
 Corynthyens, wherof Tyndale so mych speketh / dyd but vse
 the comodite of the guyse that then was amonge the Corin-
 thyens, for the confirmacyon of hys reason agaynst them y
 coude but rede and speke and yet wolde smater in preching /
 wyllynge

A wyllynge the Cozynthes to labour fyrste foz better vnderstandynge, and not therby meanyng that of necessity the people muste nedes answere all to gether vnto the blessing of the preste or the byshoppe. whych manner hath peradventure foz some thyng that in progresse of tyme they founde abused therein: ben chaunged in to better / as haue ben byuerse other thynges and not wythout the secreete workynge of god.

And surely yf all the seruyce were in englyshe: yet wold yt not therby be mych the more vnderstanden / whych was all the mater that saynt Paule spake. foz many that nowe do vnderstande the laten tonge, do lytle yet vnderstande þe sentence, farther then the bare stowes and collettes.

But lyke wyse as in some wordes that remayne still vnto translated in to laten / me vse them with deuocyon as amen and alleluia, that neuer knowe more of the synnyspocyon then that they be holy wordes: so do there many a good mā and good woman bothe saye and here the seruyce of god in the chyrch wyth full great reuerence, and full great deuocyon / and therfore wyth great thāke of god / though they haue yt not in theyr owne vulgare tonge / whych thyng what yt wolde do here god knoweth. But as foz Almayne there as yt is so all redy / we se well inough yf yt dothe no great good there. foz where as the people were fallen all redy to many folde herespes: they now turne all the swete hony that they fynde in the seruyce, quyte in to the popson that hath taken vppon theyr hertes befoze.

CAnd therfore where as Tyndale sayth that there is no thyng herd in the chyrch amonge vs / but howlynge, buylynge, and cryenge out, the halowynge of the fore or baylynge of betys: yt maye well seme so to Tyndale and suche as he is / but vnto good deuout folke yt semeth farre other wyse.

But in theyr chyrch in Almayne, there is a nother manner of howlynge and halowynge & cryenge out. foz where as we wyth holy wordes and trew sayth haile and halowe out the false fox, and bayte out the rugged beere the deuill: you Tyndale in your chyrches of heresyques, crye out as lowde as we and lowder to / foz ye crye out men and women and all. But ye with your herespes halowe out all sayntes & bayte out all holy sacramentes, and dyene oute god & all.

If Tyndale hadde founden faulte wyth any thyng that is peradventure

is peradventure mysse bled in some places / where happely the falsshyon is more ruffelynge and in lesse moderacyon & sobernesse, then were conuenient for mouyng men to deuocyon: as euyl as I lyke the man in such thynges as he sayth nought, that is almoste in all / yet wolde I fynde no faute wyth hym in that he sayed well. But now he saythe not that some such thynges be misse ozderd somewhere / but that there is none other.

As for songe I se not why he sholde vtterly dyspraise in goddes scrupce / whyche was a thyng not onely bled in the olde law but the new to, as well appereth by saynte Paule in his fyrste epylle to the Corinthyers. As for harpes and instruments of musyke / the scripture sheweth yt openly both in the psalmes and many other places of scripture / bysye dawlpyng to, whych is more then men vse here now.

But Tyndale can be pleased wyth no falsshyon neyther cathedrall chyrch, nor parlyshe chyrch, nor chapell, nor monkes, nor freres, nor nones, neyther Gzenewyche, Wyon, nor charterhouse. If the quere be lowde: then they crye out. If they syng any thyng: yet they halow and bayte. If they do but saye softe: yet they busse / so that I se well no falsshyon can please Tyndale but his owne: for as he, neyther cryeth oute, nor haloweth, nor bayteth, nor busseth in any scrupce sayeng. For as they saye y know hym: he sayth none at all, neyther matens, euyngsonge, nor masse / nor commeth at no chyrche but cyther to gale or talke.

But good cryste people whom he belyeth and sayth that they wene no man may pray but at chyrch: they praye both at chyrch and at home / but yet more gladly at chyrche. For though they know well that in awoydyng of vayne glorie Cryste taught vs to praye in oure chamber: yet shewed he for all that, that the comen chyrche is his house and special ly deputed to prayour. And yt is none hyprocryse to praye there as yt is to praye in the strete. For when they praye in the chyrche they do but as other folke.

But now doth Tyndales congregacyon & the captayns of his heresyes / make yt as Cryste sayd to the Jewes a very denue of theys / and worse then euer dyd the Jewes that bought and solde therein whom Cryste bet oute therfore. For these heresyques now not onely robbe the chyrch in an allegory lence that is to wyte, robbe and stele away the chyrch prayours oute of many great chyrches in Almayne: but al

Psol. 150

1. Paralip. 13

2. Regum. 6

Matth. 21

so in

A so in the playne lytterall sence robbe oute the relikes and
ornamentes of the chyrch to pollute and myssepende them
in prophane vses to sell theyr helpes and couer theyr pok-
ky scabbed synnes wythall, mych worse then kynge Bal-
thazare abused the halowed vesselles of the temple, to serue
his owne proude execrable glotony.

Danielis, 5

And when they haue thus robbed þ chyrches: then lodge
they for more dyspyghte theyre freys and theyr nonnes in
them/and of an halowed chyrche they make a stynkng ste-
wys. And this is yet one spgnifycacyō more that Tyndales
mayster hath made a chyrche to sygnifye scilicet a bordele
foz brothelys anglice a stewys/ whyche spgnifycacyon also
Tyndale hath here lefte out.

13

The secunde chapyter why Tyndale
bled congregacyon for
chyrche.



At the secunde chapyter Tyndale sayth,
that he chaunged thys worde chyrche in
to thys worde congregacyon in the newe
testament where he founde thys worde
ecclesia in latyn / bycause that the clergy
had he sayth brought the people in to the
ignorance of the trew sygnifycacyon of
thys worde chyrche, makynge them vnderstande thereby no
thyng but the clergy.

First this is vndowtely false what so euer Tyndale say.
foz all be it that men call the clergy by the name of þ chyr-
che, as the parte ordayned of god to be the more spyrytuall
parte therof: yet is there no man I suppose so rude, but þ
he knoweth and so hereth the clergy preche also them selfe,
that of the chyrche of Cryste is euery crysten man/ and that
the hole chyrch is the hole crysten people / and therfore they
call it the catholyke chyrche that is vniuersall/by whyche
worde neuer man was I wene so madde to meane onely þ
prestes; how boldly so euer Tyndale agaynst hys owne cō-
science reporte hym selfe to euery other mennys. I wolde
also bycause he reporteth hym so mych to other mennys cō-
science, sayne wpt of Tyndale by his owne cōscience, where
he hadde euer herd any preste cyther preche or wyte, or so
mych as saye the worde/that onely the clergy is the chyrch
and none of the chyrche but they. I suppose them selfe haue

not gyuen them selfe the name. The word is englyshe/ and they teche not euery man hys mother tonge, as men teche chyldren they: a b c. But the good people haue of olde tyme though they knowe them selfe also for parte of the chyrche: yet bycause the chyrch sygnifyed an holy name of a crysten company gathered togyder in god, haue therfore of humylyte on they: owne parte and reuerence towarde them, vsed to call the clergye by that name / accomptynge them for the more godly parte of that hole godly company.

And the spyrytualte agaynwarde do playnely declare, and euer haue declared in they: prechyng / that the name is generall and comune bothe to the tempozalte and them / and at large they declare the dyuerse partes of the chyrche, and therein reken them selfe but for one. And thys name so vsed by the tempozalte of they: owne humylyte and reuerence towarde the spyrytualte: is not a thyng new fownden, but bygonne of olde / at suche tyme as bothe the partys were. I wene sumwhat better, then I fere me they be bothe now.

But now that thyng y good folke haue of good mynde bygonne, and many hundred yers contynued / Tyndale as one of a nother sorte wolde haue vtterly chaunged / and rather then ley men sholde haue any suche reuerent mynde to prestys as to call them the chyrch, he wolde take it from the bothe / and puttyng awaye from bothe that holy name of chyrche, wolde call them both by the name of congregacyon, a worde wythoute any sygnifycacyon of crystendome any more then of Jewys or Turkes.

Tyndale

To this answereth Tyndale and sayth, yf this worde congregacyon were a more generall terme then this worde chyrche: yt hurteth not, for the circumsaunce doth euer declare what thyng is ment thereby.

More.

If the setting of the cyrcumstaunce make all well enough: he nedeth not mych to care what worde he chaungeth nor how. for he maye set suche cyrcumstaunces of his owne deuys / that he maye make men perceyue what he meaneth. for so he maye translate the worlde in to a foteball yf he ioyne therwyth certeyne cyrcumstaunces, and saye this rownde rolyng foteball that meene walke vppon a shypps sayle vppon, in the people whereof there is no rest nor stabylte, and so forth a greate longe tale / wyth such cyrcumstaunces

I staunces he myght as I say make any worde vnderstanden as yt lyke hym selfe, what so euer the worde byfore sygnifyed of yt selfe. But surely the worde congregacyon wyth the circumstaunces in the texte: wolde not haue serued whē he translated yt fyrste to make the englyshe reader to take it for the chyrch/ no more then idols for ymages, or ymages for idoles as he translateth in lyke wyse, or repentynge for doyng penaunce whych he chaungeth to. But may he hath added vnto his translacon such circumstaunces synnys, that the order of presthed is ryght nought / but that every man, woman, and chyld is as very a preste as a preeft in dede / that every man & woman may consecrate the body of Criste and say masse as well as any preste, and here confessyon & asloyle as well as maye a preste / and that there is no dyfference bytwene other folke and prestes, but all one congregacyon and company wythout any dyfference saue an appoyntment to preache / and also that the comen knowen people of all crysten realmes, clergie, laye people, and all, be not the chyrche nor be no parte of the chyrche, because they vse sacramentes and ceremonyes and diuine seruyce in chyrches / but that the chyrch is a secrete congregacyon of vnknowen chosen heretikes, scatered abrode in corners, and sturvyng to destrope the chyrche.

These circumstaunces in dede make men to perceue and vnderstande, what Tyndale meaneth by thys worde congregacyon put in hys translacon in the steede of chyrche. And they perceue clerely by these circumstaunces, that he chaunged that worde of purpose to set forth these heresyes of hys wythall / as boldely as he now sayth now. But all his glose is therin that he wyl saye he taketh them for none heresyes. But on the tother syde all good saychfull people do, and therfore they call þe chyrch the chyrch still, and wyl not agre to chaunge the olde chyrch for his new congregacyon, but burne vppē his bookes that so calleth yt / & wyl so wold so begynne to call yt, wold and well myght begynne to call hym heretique, for his deptyng in the inuencion of heretiques, and his euyl appetyte to speke after an heretiques phrase.

Tyndale yet to defende his chaunge of chyrch in to congregacyon, sayth that I do not saye trouth in that I saye that this worde congregacyon is a more generall name than this worde chyrche.

Agaynst Tyndales blyng of thys word congregacyon

Tyndale.

For whereso ever saythe he that I maye saye a congregacyon / there I maye saye a chyrch also / as the chyrch of the devyll, the chyrch of sathā, the chyrch of wretches, the chyrche of wykked men, the chyrch of hyars, and a chyrch of Turkes thereto.

More.

This is lustely sayde of Tyndale add lyke a man. But yt pleaseth hym not to consyder that I sayed y this worde congregacyon is indyfferent vnto Turkes and crysten men and vnto all other companyes and a cōpany of cristen men, so that yt as well signyfeth a companye of Turkes as of crysten men / and that this worde chyrch doth signyfy a cōpany of crysten people, and is not indyfferent to a company of Turkes and of crysten men. And I sayed and yet I say, that this is trew of y vsuall signyfyacyon of these wordes them selfe in the englyshe tonge, by the comē custume of bs englyshe peple, that eyther now do vse these wordes in our langage, or that haue vsed byfore oure dayes. And I save that this comen custume and vsage of speche is the onely thyng, by whyche we knowe the ryght and proper signyfyacyon of any worde / in so mych that yf a worde were taken oute of laten, frenche, or spaynishe, & were for lakke of vnderstandyng of the tonge from whence yt cam, vsed for a nother thyng in englyshe then yt was in the forme tonge: then signyfyeth it in england none other thyng than as we vse yt and vnderstande therby, what so ever yt signyfy any where elles. Then save I now that in England this worde cōgregacyon dyd neuer signyfy the number of crysten people as cristen people, wyth a cōmotacyon or consyderacyon of theyr fayth or crystendome / no more then this worde assemble, whych hath bene taken out of the frenche, and now is by custume bycomen englyshe / as congregacyon is out of the latyne. And yet I denye not but vnder those wordes both twayne may be cristen men spoken of. For every assemble and congregacyon in crysten realmes / is comely made of crysten people. But they be not there called congregacyō or assemble, bycause they be crystened / but sholde be so called though they were Jewes or Saracēs, though they were so knowen and dwelled in crystendome. I say now in lyke wyse that this worde chyrche neuer hath bene vsed to signyfy other companye then crystened in comen speche of this realme. And for this cause, and yet most especyally bycause

of Tyndals

A of Tyndals euill entent / I sayed and yet saye that he dyd noughte in the chaunge of chyrche for congregacyō, an holy worde for a prophane as farreforth as they both sygnifye in our englysshe tonge, in to whyche Tyndale made hys translacyon.

B Thys was and is the thyng that I sayed and say. Now in sayenge thys / I do not saye vntrew, though Tyndale be at hys lybertye to call a chyrche what hym lyst. For neuer sayed I the contrary, but y^e Tyndale where so euer he maye saye a congregacyon there he maye saye a chyrche to. For though none englysshe men be wonte to speke so, nor in the comune spech the worde sygnifyeth not so, nor of y^e chyrche that he sholde in his translacyō haue ment of, no good man wyll saye so: yet may Tyndale saye so, the chyrche of Sathan, the chyrche of wretches, the chyrche of wykked men, the chyrche of lyers, and a chyrche of Turkes to / and yet y^e he lyst he maye set to it the chyrche of heretykes, and y^e chyrche of deupls to.

But now though Tyndale may thus saye for hys pleasure whyche I deny not: yet can he not saye that thys is the proper sygnifycacyon of that worde, whyche is the thyng that a translatour must regarde. But it is a certeyne fygure and maner of spekyng, by whyche men vse amonge to expresse a thyng by hys contray / as a man myghte say this is the wyldome of a fole / thys is the trouth of a false shew / thys is the sayth of an heretyke. Thus may Tyndale abuse the holy name of chyrche to any lewde thyng that he lyst / but thys is not the parte of a translatour.

C But Tyndale now to conuynce me clerely by lernynge & reason dowble cōfyrmed with scripture: sheweth hym selfe in few wordes that he bothe labbeth lernynge and reason, & shamefully abuseth the scripture. These are his wordes.

Tyndale.

More muste nedys graunte (yf he wyll haue ecclesia translated thorow oute all the new testaments by this worde chyrche) that chyrch is as comen as ecclesia. Now is ecclesia a grieke worde, and was in vse byfore the tyme of the apostles, and taken for a congregacyon amonge the Heithen, where no congregacyon was of god or of Criste. And also Luke hym selfe vseth ecclesia for a chyrch or congregacyon of Heithen people; thys in one chaptyr, even in the actis, where Demetrius the goldsmith or syluer smith had gathered a company agaynste Pauls for preachynge agaynst ymagis.

More

More.

Let vs now bygygne at the fyrste pce & ye shall se what he hath/ *M.* More musle nedes graunte that chyrche is as comen as ecclesia, yf he will haue this worde ecclesia thorow out all the new testament translated by this worde chyrche.

Fyrst I say that mayster More must not nedys graunte thys to Tyndale neuer a whytte. For yf he turne it from a condycyonall proposycyon in to an assyrmatyue antecedent and consequent: it shall sone be shewed hym that hys consequent were possyble to be false and hys antecedent trewe. For it myghte be that thys worde ecclesia dyd sygnifye mothynges then the wyrters of the new testament had occasyon to speke of wythin y same. And then though I wolde graunt vnto Tyndale that thys worde ecclesia sholde thorowout the new testament be translated by this word chyrch: yet must I not nedys be dreuen to graunte hym for all that, that chyrche were as comen as ecclesia, bycause it sholde not yet sygnifye those other sygnifycacyons of ecclesia that were not spoken of wythin the newe testament. And thus where Tyndale wolde bypon suche an antecedent bynde me by and by of necessity to hys consequent: it appereth that though I graunted hym the one/ I must not nedys for all hys great worde graunte hym the tother at all.

But now though I must not nedys yet wyll I graunte hym of courtesye / that yf I wyll haue ecclesia translated thorow out all the new testament by thys worde chyrche: y then I muste nedys graunte thys terme chyrche to be as comen, and sygnifye as large and as many thynges as this terme ecclesia. But now when I that must not nedys graunte thys to Tyndale: Tyndale may not chole but must nedys graunte me thys agayne, that yf I wyll not haue ecclesia thorow out the new testament translated by thys word chyrche y then Tyndale in all hys gay tale telleth vs nothyng to purpose. But that argument is now lyke as yf he wolde haue argued thus: If mayster More wyll graunte me that euery houle is a goole: then must he nedys graunte me that euery mare must haue a gander to get her wyth sole. For I neede not to graunte hym the thyng that he supposeth.

Now tell I Tyndale that in no wyse I wyll not haue it so/ and that I neuer tolde hym that I wolde it haue so. But I saye playnely that yf he sholde thorowout all the new testament translate thys worde ecclesia by thys worde chyrche: I saye

I I saye that he sholde translate it very naught.

And for bycause that Tyndale eyther euill perceyueth my wordes, or elles euill remembred them/ or synally which is moſte lykely, wolde wyllyngly make the reader to take them wronge: I wyl deſyre the reader to loke vppon the place hym ſelfe, which is p. viii. chappter of the thyrd boke/ and there ſhall he fynde that I fynde the faute, not in that he tranſlateth this worde eccleſia ſometyme in to this worde congregacyon, but that he chaungeth this worde chyrch in to this worde congregacyon, that is to ſay, that he tranſlateth this worde eccleſia in to this worde cōgregacyon, in ſuch places as he ſhold haue traſlated yt in to this word chyrch/ that is where ſo euer he hath put this worde congregacyon for the companye of cryſten people/ for that companye is in englyſhe ſygnifyed and of olde hath ben by this holy word chyrche and neuer by this worde congregacyon.

B This is the faute that I fynde, and tell Tyndale in that chappter good and playne cauſes wherfore, whyche Tyndale here letteth ſlyppe.

But I wolde in no wyſe that as Tyndale taketh me/ eccleſia ſholde alwaye be tranſlated by this worde chyrche, for that were alſo wrong. for trewth it is that eccleſia ſygnifyeth in the greke tonge a congregacyon, wpythout reſpecte of eyther good or bad cryſten or vncryſten. for Tyndale ſayth therein trewth, that the worde eccleſia was vſed a thouſande yere before cryſtendome byganne as the bokeſ proue. But yt wyl be hard to proue & warraunt that this word chyrch was vſed for any congregacyon byfore cryſtendome began, or y euer it ſygnifyed any cōgregaciō other then cryſt. And therfore his reaſon grouded vppō this worde eccleſia is lytle worth/ ſyth it procedeth not in lyke wyſe in this word chyrch.

C And yet touchynge this worde eccleſia / as comynge as Tyndale wold ſeme therein wpyth his greke & all: he ſemeth but poſely to perceyue yt. for ye ſhall vnderſtand that this worde eccleſia in the greke tonge dyd not ſygnifye euery maner company or congregacyon, nor ſygnifyed not all the cryſtians of any certye, wpyth that reſpecte that they were cryſtians of that certye, or that they were gathered for playeng or ſyghtynge or any ſuch other cauſe: but onely theſe congregacyons that were gathered to gether to comen vppon maters of iudgement or polycye, eyther aboute the comen affayres of the towne concernynge peace or warre or ſome other

other commodyte, or for pryuate folkes besynes in such places as all the comen people were iudges, as mych was vsed in Grece and sometyme in Rome to, and was as ye wolde saye the assemblie of the court or the comen counsaile.

Now for as myche as crysten people dyd resoꝛt to gether amonge them selfe to prayour and preachyng, and makyng of good ordynaunces deliuered them by the apostles: thys name of *ecclesia* was applyed vnto þe cōgregacyon of the crysten company. And though yt beganne of such assembles to gether: yet afterwarde yt obtayned also, bothe amonge the Grekes and Latines crystened, to sygnifye the crysten folk whyther they were at chyrch or at home, and to sygnifye also the vniuersall number of all crysten people thorow oute all the world/where as it sygnified no such maner of thyng among the paynymys byfoze, but onely they: seuerall assembles such as I byfoze describед you, and whych was in laten called *concio*. And yet toke the laten chyrch the greke word *ecclesia* of the greke chyrch that beganne byfoze them/ and neuer vsed this worde *concio*, whych sygnified amonge the latine paynymys, both the congregacyon or assembly, and the oracyon also that any man pronounced among them in the same assembly.

Now may ye perceyue that Tyndale wyth all his greke tolde you but a lame tale. For he telleth you not what maner of congregacyon *ecclesia* dyd sygnifye in the greke / but mysse taketh yt to sygnifye euery manner of congregacyon at auenture.

And by this ye maye also perceyue how lytle yt maketh for his purpose, that saynte Luke wherof Tyndale so boisteth calleth *ecclesia* thys in one chapyter of the actes, the cōgregacyon that was gathered in Ephese agaynste saynte Paule. For that was suche a congregacyon as I tell you, that *ecclesia* properly sygnified amonge þe paynymys/ sayng that they gathered to gether vppon a rumour and not after they: customable callynge.

Now though the chyrch was then newly bygonne to be called by the same name of *ecclesia*, and that after the example of the tother assembly, and the name not taken from the tother assemblye, nor they: assembly for suche maters called by none other: how wolde Tyndale haue had saynte Luke tell the tale but by suche wordes as then represented the mater. But that maketh nothyng for his purpose, but vterly agaynste

A gaynste pt. for syth that this worde *ecclesia*, dyd there sy-
gnyfy that congregacyon of the Ephesians whiche were
paynyngs/ and therfore in that place ought not to be trans-
lated by this word chyrch, whych sygnifyeth onely a cristen
cōgregacyon and not a cōgregacyon of paynyngs: so shuld
ecclesia in lyke wyse whereso euer yt sygnifyeth a cristen con-
gregacyon, be translated by this worde chyrch/ whiche is &
euer hath ben the worde that synnes crystendome fyrste be-
ganne amonge englyshe men hath alway serued therfore/ &
not be translated by this worde cōgregacyon, whych word
of congregacyon is a worde of latine, and sygnifyeth a sort
gathered to gether in to one floke, as they speke, in *gregem oul-
um*, *gregem gruum*, *gregem anserum*. And so whē Tyndale hath all
sayed and all done/ this worde congregacion, excepte some
B specyall places where they haue by custome appoynted it to
sygnifye some sorte of men, as in some vniuersities yt sy-
gnifyeth theyr assemblies: ellys where no such custome hath
appoynted yt to any specyall manner of congregacyon / the
terme congregacyon absolutely sette, sygnifyeth no more
a compaignie of cristen men, then a fayre flokke of vncry-
sten geese.

But yet the chaunge of the worde, yt Tyndale had done
it epyther of chaunce or of purpose for hys pleasure, and for
none euill purpose: I wolde neuer haue spoken worde a-
gaynst it. But for as mych as I perceyue y he hath ben with
Luther, and was to at the same tyme when he so translated
it/ and that I knewe well the malycyouse heresies that Lu-
ther began to brynge forth: therfore muste I nedys mys-
Ctruste hym in the chaunge.

And now I saye that euen of hys owne wordes spoken
here/ ye maye in hys translatyons perceyue hys cancted
mynde. for he sayth that Demetrius had gathered a com-
pany agaynst Paule for prechynge agaynst ymages. Here
may y cristen reader well perceyue the porcion of thys serpet.
It is to no man vnknewen that all good cristen people do
bothe abhorre the Idols of the false Daynyne goddes, and
honour also the ymages of Criste and oure lady and other
holy sayntes. And as they call the one sort ymagys: so call
they the tother sorte Idollys. Now where as saynte Paule
preched there agaynst idols: cometh thys good man and
sayth he preched agaynst ymages.

And as he speaketh here/ euen so he translateth. for in y
q ii fyfte

fyfte chapyter of saynte Paule to the Cozynthes, where saynte Paule sayth I haue wryten to you that ye company not togyther, yf any that is called a broder be a fornycatour or couetouse or a worshypper of idols: there translated Tyndale, or a worshypper of ymages/ bycause he wolde haue it seme that the apostle had in that place forbode crysten men to worshyppe any ymages / and that who so worshypped any ymages, men sholde not company wpyth hym. Here ye maye se the synceryte and playne menyng of the mannes translacyone.

Now seeth he well inough, that saynte Paule spake not of ymages but of idols/and he perceyued both that he so dyd, and also wherfore he so dyd, by hys other wordes wryten in the tenth chapyter of the same ppytyle/ where saynt Paule spekyng of the meate offred vnto idols whyche he wolde y crysten men sholde forbere, sayth in thys wyse: what say I then that the idoll is any thyng, or that it whyche is offred to idols is any thyng: Nay, but I saye that those thynges whyche the paynymys offer/they offer to deuyls and not to god, and I wolde not that ye sholde haue any seylfshyppe wpyth deuyls.

Thys onely terte of saynte Paule is inough to answere all the hole hepe of heretyques, that barke agaynst holy ymagys that good men honour for goddys sake. For saynt Paule here sheweth that the cause why the worshypppyng of idols was vnlesfull amonge the gentyles or paynymys/ was bycause that the worshypppe y was done to those idols, was done to deuyls. And why, but for bycause that it was done to those idols for the loue and honour that they bare to those deuyls, whom they called goddes, and whom those idols represented.

But so it is on the tother syde, that good folke whyche worshypppe ymages of Cryste and hys sayntes: do worshypp therby Cryste and hys sayntes whome those ymagys represente. wherfore it foloweth that lyke wyse as the paynymys worshyppers of idols dyd euill in the worshypppyng of them, bycause that in the worshypppyng of them they worshypped deuyls: ryght so do the crysten men well in y worshypppyng of ymages, bycause that in the worshypppyng of ymages they worshypppe Cryste and hys holy sayntes. And now ye se good crysten readers that thys one place of saynt Paule so playnly reproueth all these heretykes that barke agaynst

Against ymagys/that sayyng they be shamelesse, they shold
neuer loke any man in the face for shame.

But Tyndale to blynde the reader wyth/hath corrupted
in his translacyon all this place of saynte Paule also, and
hathe in every place put oute idole and sette in ymage / to
make the reader wene that saynte Paule speke all this a-
gainste ymages / whych he so speketh agaynst þe paynymys
idoles, that his reason which he maketh agaynst them, doth
openly commende and conforme the crysten wurshyppe
of holy sayntes ymages. And here maye ye se what a trewe
translacyon Tyndales is, and so: what purpose he transla-
teth yt false / and god prouedeth that the scripture which he
ed falslyfeth, openly syghteth agaynst hym.

This pageaunt hath he played also shamefully falslyf-
enge saynt Paule in the secunde chapyter to the Romanys/
where sait Paule sayth to þe Jewes: Thou abhorrest idols
and robbest god of his honour / meanyng that though they
abhorred the paynem idoles, & wolde not worshyppe theyr
false goddes that were deuyls: yet for all that, they by the
breyng of goddes law toth theyr euill lyuynge, they toke
away the honour fro god, in causynge hym and his law to
be dyshonozably spoken of amonge the paynymys.

Now commeth me Tyndale, and in dyspyght of holy
ymages he hath translated that place in this wyse: Thou
abhorrest ymages and takest from god his honour. Here ye
maye Tyndales treweth lo. Dyd saynte Paule say so: dyd saynt
Paule meane so: dyd the Jewes abhorre ymages: they ab-
horred idoles but not ymages. They abhorred not in þe arch
the images of the angeles, though they abhorred abrode the
idoles of deuyls. But Tyndales translacyon of this place
may meruelously well be sayed vn hym selfe: Thou abhor-
rest ymages Tyndale and takeste the honour fro god / for
thou woldest haue vs set Crystes ymage at nought, whiche
wythout goddes dyshonour we can not do.

What myght shall Tyndale fynde now: wyll he saye that
idoles and ymages be all one, bycause that idoles be a kynd
of ymages, and ymage is a terme indyfferent to good and
badde. For a man may saye and image of the deuyl as well
as an ymage of god.

Tyndale shall I thynke fynde no reader so sledeyly wryt-
ted to suffer hym scape so. For though idoles be of þe kynde
of ymages / yet syth they be such a speccall kynde, as alway

to crysten mēys eares do sygnyfy euyl ymages & deuelyshe : he maye not in trāslacyon change þ name into þ generall, wherby yt may not be pcepued of which kynd he speketh. For this were very nought if he dyd it in fauour of þ worse kynd, to make mē wene it were better. And now whē he doth it in hatered of þ better kynd to make mē wene it worse/ þ is to wit in dyspyght of þ images of god incarnate, & of his holy sayntes, to make thē seme idoles : he doth an hūdrēd tymes worse. For he were not so wreched by an hūdrēd fold as wreched as he were/ þ nedys wolde in his sonde fashyon loue god & the deuyl to gether as he þ wold loue neyther nother.

And if þ Tyndale wold styffely stykke in this poynt & abide ther by/ þ his trāslacyon of idole in to ymage is good inough because idols be images : thē syth þ deuils be angels as in dede they be by nature, & euyl angels be angels styll/ Tyndale maye at his pleasure trāslate þ deuyl in to angell without any other addicio where so euer he fynd hym thozow out all the bible. And then shall he do theri as dyd a lyke lerned pste/ þ thozow out all þ gospels scraped out *diabolus* & wrote *Iesus Christus*, bycause he thought þ deuyls name was not mete to stande in so good a place. And thus I thynke þ euery child may now pcepuē/ with how litle lernyng & lesse wit, & lesse trewth, Tyndale hath translated this word *ecclesia* in to congregacio in stede of chyrch/ & þ he hath so substancially defended yt, þ in the mayntenaunce of one false folp, he is now founden in twayne. For by a lyke maner as he falsely translated *ecclesia* in to þ vnknown name of cōgregacyon, in such places as he shold haue translated yt in to þ holy knowē name of chyrch, & þ he this hath done of a malicyouse purpose to set forth his heresy of þ secret vnknowē chyrch, wherin is neyther good workes nor sacramentes : so is it now pued þ in the same wyse & of lyke malyce, hath he trāslated idoles in to ymages, vnder the colour of the lykēnes of false goddes & deuylles, to make the scripture seme to reproue þ godly ymages of our saupour hym selfe & his holy sayntes. And now vsyng hym self in his trāslacyon in such malycouse & erronys fashyon : he cōplayneth þ good men haue burned his euyl translated bokes, and wyl not suffer his heresy to go forwarde.

In the ende of this chapyter Tyndale telleth me, þ I haue ben so longe bled in my fygyres of poetry/ that whē I erre most, I do now as he supposeth by reason of a lōg custume, byleue my self þ I say most trew/ or ellys as wise peple whē they daūce naked in a net, byleue þ no mā se thē: eue so he saith þ I thynke myn errours so subtilly couched, þ no man cā spie thē. As for myn errours how subtilly they be couched I cā not tell/ nor what other mē shall spie I cā not say. But surely if I coud spye any i my writig my self : I wold not faile both to cōfesse it to god & þ world & forsake it. Now

A yf I be by custume of poetrre so blynded, that I can not se myne errours but wene that my lyes were trew: yet yf I fynde any that can shewe them me, I shall sone amende the sawte. But I haue one good lykelyhed that I do not erre or lye after suche falschon as Tyndale telleth me/ in that yf it so were, Tyndale thā that pypeth there vppō so narrowly, and wyth suche egles eyen as he hath, were very lykely to spyre it/ namely lyth I go so bare dawnsyng naked in a net. And I am sure yf he spyed any such thyng in me/ he wolde of hys charyte be so god to me as to tell me. But surely he hath spyed none yet. For all that he hath hyther to pored out and called myne errours be but hys owne, & tourne vppon hys owne toppe euerychone. And as for my poetrre verely I can lytell ellys, & yet not that neyther. But it had ben good for Tyndales soule and a thousande sowles besyde / that he had medled but wyth poetrre in stede of holy scripture all the dayes of hys lyfe. For of poetrre though there sholde haue comen lytell good/ yet coude there neuer haue comen suche an hepe of harme to crysten people, as he hath of hys blynde malyce brought in to this realme by his vntreue traslatyng, and moze vntreue construyng of the holy scripture of god/ mozte malyciously makynge the blessed worde of god, to serue hym for an instrumēt to dysuade me to þ deuyll.

B And yet yf poetrre be as Tyndale calleth it, nothyng but fapnyng and lyenge: then is he comynge inough and can I assure you make as mych poetrre vppon any parte of scripture, as any poete can in englande vppon any parte of Virgill. And he bleth in his wyrtynge mych playne poetrre, wherwith he daunseth naked not all in a net/ but for þ moze parte so starke naked wythout any nette at all, that there is not the bredthe of a sylken threde to couer his poetrre / of whyche poyntes of hys playne open poetrre I haue shewed you some all redy, and shall anon shewe you many mo.

C Then he asketh me why I haue not cōtended with Cras mus whom he calleth my derlyng, of all thys longe whyle for translatyng of thys worde ecclesi in to thys worde congregatio. And then he cometh forth wyth hys sete proper taunte, that I fauour hym of lykelyhed for makynge of hys boke of Moria in my howse. There had he hvt me lo saue for lakke of a lytell salte. I haue not contended wyth Cras mus my derlyng, because I found no suche malycious entent wyth Cras mus my derlyng, as I fynde wyth Tyndale. For had

foz had I fownde wyth Erasmus my derlyng the shewde **A**
entent and purpose that I synde in Tyndale: Erasmus my
derlyng sholde be no more my derlyng. But I synde in
Erasmus my derlyng that he detesteth and abhorreth the
errours and heresyes that Tyndale playnely techeth and
abydeth by/and therfore Erasmus my derlyng shall be my
dere derlyng styll. And surely yf Tyndale had eyther neuer
taughte them, o: yet had the grace to reuoke them: then
sholde Tyndale be my dere derlyng to. But whyle he hol-
deth such heresies styll/I can not take for my derlyng hym
that the deuyll taketh for hys derlyng.

Now for hys translacyon of ecclesia by congregatio/hys dede
is nothyng lyke Tyndals. For yf laten tonge had no laten
word byfore vled for the chyche, but the greke word ecclesia/
therfore Erasmus in hys new translacyon gaue it a laten **B**
worde. But we had in englysshe a proper englysshe worde
therfore / and therfore was no suche cause for Tyndale to
chaunge it in to a worde. Erasmus also ment none heresye
therein as appereth by hys wytyng agaynste heresykes/
but Tyndale entended no thyng ellys thereby as appereth
by the heresyes that hym selfe teacheth and abydeth by.
And therfore was there in this mater no cause for me to con-
tende wyth Erasmus, as there was to contende wyth Tyndale
wyth whom I contende for puttyng in congregacyon
in stede of chyche/excepte yf Tyndale peraduenture meaneth
that I sholde haue ben angry wyth Erasmus bycause that
in stede of congregacyon in hys laten translacyon, he hadde
not put in our englysshe worde chyche.

As touchyng Whoria in which Erasmus vnder the name **C**
and person of Whoria, whyche worde in greke spgnyfeth
foly/doth merely toweche and reproue suche fawtes and fo-
lyes as he fownde in any kynde of people / perusyng every
state and condycyon spyrytuall and tempozall, leuyng all
mooste none vntowched/by whych boke Tyndale sayth that
yf it were in englysshe, every man sholde then well se that
I was then ferre otherwyle mynded then I now wyte: yf
thys be trew, then the more cause haue I to thanke god of
amendemet. But surely this is vntrew. For god be thanked
I neuer hadde that mynde in my lyfe to haue holy sayntes
ymages o: theyr holy relikes out of reuerence. For yf there
were any suche thyng in Whoria: that thyng coude not yet
make any man se, that I were my selfe of that mynde / the
boke

A boke beyng made by a nother man though he were my der-
lyng neuer so dere. Now be it that boke of *Horis* doeth in
debe but lesse vppon the abuses of suche thynges, after the
māner of the dyslours parte in a playe, & yet not so farre ney-
ther by a greate deale, as the messenger doth in my dialoge/
whych I haue yet suffered to stande styll in my dialoge, &
I rather yet by the counsaile of other men then of my selfe.

For all be yt that yt be lawfull to any man to myslike
the mysseuse of euery good thyng/ and that in my dialoge
there not onely those euill thynges rehered but answered
also and soyled/ and the goodnes of the thyng self well vsed
is playnely confyrmed and proued: yet hath *Cyndale* by er-
ronyouse boke in settinge forth *Luthers* pestilent here-
syes, so enuened the hartes of lewdly disposed persones/
B y men can not almost now speke of such thynges in so mych
as a play, but y such euill heres was a greate dele y worse.

And therfore in these dayes in which *Cyndale* hath (god
amende hym) wyth thenfection of his cōtagyouse heresyes,
so sore poysoned malycyouse and newfangle folke/ that the
kynges hyghnes and not wythout the counsaile and aduyce
not of his nobles onely, wyth his othe counsaillours atten-
dyng vppon his gracy's person/ but also of the ryght ver-
tuouse and specyall well lerned men of cyther vniuersyte &
other partyes of the realme specyally called thereto, haue
after dyslygent and longe consyderacyon hadde therein, ben
fayne for the whyle to prohybte the scrpyture of god to be
sufferd in englyshe tonge amonge the peoples handes/ lesse
euill folke by false drawyng of euery good thyng they rede
C in to the colour and mayntenaūis of theyr owne sonde fanta-
syes, and turnyng all holy in to polyn, myght both dedly
do hurte vnto theym selfe, and sprede also that infectyone
farther a brode: I save therfore in these dayes in whiche
men by theyr owne defaute mysleconstre and take harme of
the very scrpyture of god, vntyll menne better amende, yf
any man wolde now translate *Horis* in to Englyshe, or
some workes cyther that I haue my selfe wyten ere this,
all be yt there be none harme therein/ folke yet beyng (as
they be) geuen to take harme of that that is good/ I wolde
not onely my derlynges boke but myne owne also, helpe to
burne them both wyth myne owne handes, rather then fol-
ke sholde (though thow to theyr own faute take any harme
of them, seynge that I se them lyhely in these dayes so to do.

ccc Agaynst Tyndales blyng of thys word congregacyon

But now after this Tyndale handeleth me full vncour-
telly/ for he taketh awaye all my thanke and rewarde that
I sholde haue had of the spryтуalтye. for he sheweth them
that I wrote not my boke for any affectyon that I bere to
them/ no more then Judas bytrayed Cryst for any fauour y
he bare to the hygh prestes, scriybes, and pharaseys: but y
I dyd the tоne as he dyd the tother, for the lucre that shold
come therof/ after whych he sayth that I so sore hungre, y
the good man as my frend prayeth for me that I eat not to
faste for chokynge.

Now yf the spryтуalтye had ben aboute to haue gathe-
red a dysme amonge them and geue yt me: Tyndale here
had losse yt me every peny. But god forgeue the good man
and I do. for whē he speketh of my lucre/ in good sayth he
maketh me laugh / and so I wene he maketh many mo to, B
that knowe well god be thanked y I haue not so mych lucre
therby, that I stande in so grete partell of chokynge wyth lu-
cre, as Tyndale standeth in daunger of chokynge (god saue
the man) wyth the bones of buttred bere.

Now where Tyndale sayth I haue sayntely defended y
thynges wherof I wyte: the thynges be stronge inough
and lytle neede me to defend them/ and also my purpose was
not so mych to do that that neded not, that is to wyt to de-
fende them/ as to proue and make the people perceyue that
Tyndale went aboute to bypnye in heresyес amonge them.
And that nedeth now as lytle/ for Tyndale hath proued yt
hym selfe.

And so lytle defence suffyleth for any reason y Tyndale
layeth agaynst yt. And fynally yf I were saynte therin as C
Tyndale sayth: yet is a saynt sayth better then a stronge
heresyс.

But Tyndale yet for all this as a good godly father of his
haboundaunte cheryte, sayth that he charitably dothe ex-
horте me in Cryste by the examplеs of Judas and Balaam
to take hede/ and ferther he counsayleth me and my felowes
full holyly to awake by tymes ere euer our synnes be rype,
lest the voyce of oure wykkednesse ascende vp and awake
god out of his slepe to loke vppō vs and to bowe hys earys
vnto our cursed blasphemys agaynst the open trewth/ and
to sende hys heruelle men and mowars of vengeance to
repe it, excepte we repent and respyte not the spryte of god,
whychе openeth lyght vnto the worlde.

These

I These wordes when I redde them, semed me so pytty I
 so persaunt, set and cowed in suche an hyghe spryтуall
 fasthyon/that they made me mych to meruaile what Tyndale
 had spyped in me, and caused me to serche my selfe, to se
 whyther I had vsed any suche hygh blasphemyes, that the
 wykkednes therof were lykely to ascende vp in to heuyn &
 awake god almyghty out of hys slepe. But when I hadde
 ouer serched all my boke & ransaked by þ very botom of my
 brest/though I fonde in þ tone som pety peccadylis, such
 as I wyll not now confesse to fater Tyndale because he
 sayth confessours kepe no counsaile: yet coude I fynde in
 good fayth neyther in my brest nor in my boke I thake god
 any suche hygh blasphemyes as Tyndale so hyghly cryeth
 out bypon, excepte he call it an hygh blasphemye to call he-
 resyes heresyes/whyche I take as helpe me god in my poze
 conscience for none hygher blasphemy, then to call a gose a
 gose. Nor I fynde no trewth that I neyther blasfeme or
 onys speke agaynste, excepte Tyndale mene by thys open
 trewth all the false open heresyes that hym selfe techeth a-
 gaynste Cristes holy sacramentes. Agaynst whyche kynde
 of false trewth I no more fere to speke/then agaynst the de-
 uyll hym selfe that fyrste fonde it out. Nor I can not fynde
 wherein I resyste the spryte of god in openyng hys lyght
 vnto the worlde/excepte that Tyndale take for the spryte
 of god, the spryte of the deuyl of hell/and for openyng of
 lyght vnto the worlde, he take the lyghtesome lanterne of
 good ensample/by whych the worlde maye se for a shewe of
 holy matrimony, frere Luther and Cate calate hys nonne
 lye luskynge togyther in lachery. Now to resyste thys deu-
 yll the spryte my poze spryte, for all Tyndales hygh fere-
 full charge is so lytell afrayed/that I call hartely to þ spy-
 rite of god to quenche the fowle fyrebronde of that hely
 lyght, & that so thorowly that the worlde se neuer any suche
 example moze.

And now when that I had thus thorowly serched well
 my breste and my boke, and saw my conscience clere, farr
 out of any suche cause of icoperdy: then Tyndals terribble
 exorcyisme made me not mych to tremble/syth heretikes
 haue of olde be wont alwaye to vse suche wordes. But my
 mind moze gaue me to laughe at his hygh solenne charge/
 wherby he wolde wryth hys straunge wordes enchaunt and
 charme the reader, and make hym wene he were walkynge

downe to helle quykke, yf he ma de so mych as a mumme agaynst Luthers lechery.

Now where as Judas and Balaam were not mete samples for me, that bere my self neyther for an apostle nor for a prophete: I myghte here laye them bothe well for playne samples to hym that bereth hym selfe for a ryghte apostle that were sent to preche a newe fayth to thys realme, and a newe euangelyste to, that maketh with his false translatyō newe scrpyture of hys owne/ & very proprely playeth he the parte of Balaam to, in that he laboꝛeth to bynge maledyccyons vpon Hierusalem, that is the catholyke chyꝛche of Cryste. And here myghte I bynge hym other samples in also very mete for the mater of menne mych lyke hym selfe, heretykes I mene of olde tyme & some of later dayes not longe afoze Luther. And when I had reherced by a Ragmans roll of a table of heretykes, and shewed a shrewed sorte that cam to sorow for theyꝛ synne: then myght I lo yf I had Tyndals spyꝛte, spet out scrpyture apace & exhoꝛte Tyndale agayn holily, to take hede & beware by tyme lest like heresies & like malyce bynge hym to lyke myscheyse. But as for me I can no suche facyon/ and therfoze lettynge all such hygh processe passe, of tye synnys, and ascendyng to heuyn and wakyng god out of slepe, and set hym on hulbandy, and dyꝛue hym to heruest wyth mowers of vengeaunce and repers of tye synnys, leuyng Tyndale in hys vengeable parables: I ca no moze I, but praye god amende hym and make hym a good man.

Agaynst Tyndales vsynge this worde senioꝛ
and elder, and not preste.

Tyndale.



Nothet thynge whych he rebuketh is, that I interprete this greke worde presbyteros by this word senioꝛ. Of a treuth senioꝛ is no verry good englyshe, though senioꝛ and iunior be vsed in the vniuersyties: but there came no better in my mynde at that tyme. Now be it I spyed my faute sens, longe yere M. More told it me, and haue mended it in all the woꝛkes whyche I sens made, and call yt an elder.

Moze.

Tyndale in thys chapyter at great length declareth for his excuse, four saye vertues in hym self/ malice, ignorans
errour,

Errour, and foly. For in hys longe babelynge he hath neuer a clause but it falleth in one of these foure, and some one in all foure as ye shall se fether in hys wordes folowynge.

Here in the begynnynge lesse he sholde seme to haue lerned the knowledge of his ignoraunce by my monycon: he sayth þ he perceyued hys faute hym selfe byfore & amended it to. For where as for lakke of fyndynge a better englysshe worde he sayth that he had translated thys worde *presbiteros* in to thys worde senpours in englysshe: he hath now amended it and made it elders.

Here hath he done a grete acte, now that he hath at laste founde out elder. He hath of lykelyhed ryden many myle to fynde out that. For that worde elder is ye wote well so straunge and so lytell known, that it is more then meruayle how that euer he coude fynde it out. And one thyng I promyse you yf it were not worse then senior / he hadde not founde it yet. For thys is a lyke amendynge, as yf he wolde where a man were blynde of the tone eye / amende hys syghte by puttyng out the tother.

Thys word *presbiter* in the greke, as it signifieth þ thyng that men call a preste in englysshe / was called somtyme *senior* in latyn. But thys thyng that englysshe men call a preste, and that the greke chyrche called *presbiter*, and the latyn chyrche also and somtyme *senior*: was neuer called elder neyther in the greke chyrch, nor the latyn, nor the englysshe neyther. Now thys beyng thus / Iudge good readers your selfe whyther of two had, it was not better when he called a preste a senior, by whyche worde it was called somtyme at the lesse wple in some langage / then when he calleth a preste an elder, by whyche worde it was neuer called nor known neyther in one langage nor other. And so ye maye se how wpsely by longe leplure and warnynge to, Tyndale hath amended hys mater.

Tyndale.

And in that he maketh heresye of it, to call *presbiteros* an elder: he condemne the yn owne olde latyn texte of heresye also, whiche they vse yet dayly in the chyrche and haue vsed I suppose this. xliij. hundred yeres. For that texte doeth call it an elder lyke wyse.

Doze.

Of the synccrypte and playmelle of the good man. It is no maystry for hym to make proper solucyons, yf hym selfe maye make the obieccyons, (suche as no man obiecceth nor

wolde obiecte agaynst hym but hym selfe. For here he sayth that I make it heresie to call *presbyteros* an elder, whych thyng I neuer sayed nor thought. But I sayed a sape and trewly I sape, that Tyndale dyd in his englysh traslacyon chaunge the word of preste in to senio^r of an heretypcall mynde and entent to set forth his heresye / wherby he techeth that presthed is no sacrament.

For as for this worde elder, how coulde I then charge hym wth yt as an heresye / when he had not then translated elder but senio^r, tyll now that he hath by lenger layfoure amended yt and made yt worse. So that ye may fyrste here se a pece of his playne poe^{trye} double proued and double reproved / by whych he layeth vnto me the thyng that I neuer sayed nor had at that tyme e^{ther} cause to sape or occasyon to thynke vppon.

For nowe I sape not that yt is heresye, yf he haue as he saith translated synnes that tyme *presbyteros* by this worde elder : but I say he doth it with the mynde of an heretique to set forth his heresye. For ellys I wolde not call it heresye, yf one wolde traslate *presbyteros* a blok : but I wold say he were a blok hed. And as very a blokked were he, that wold traslate *presbyteros* an elder in stede of a preste, for that this englysh worde elder spgnyfeth no more a preste, then this greke worde *presbyteros* spgnyfeth an elder stykke.

And yet this thyng beyng so properly spoken as yf se : he sayth that the olde traslacyon in latyne redde in the chyrch this .xiiii. hundred yere, calleth *presbyteros* an elder in lyke wyse. whych worde of Tyndale I wolde call a lye / saungne yf yt is more then a lye by a syllable.

Tyndale.

In the .v. chapyter of the fyrste of Peter, thus standeth yt in the latyne text : Seniores qui in vobis sunt, obsecro ego consenior, pascite qui in vobis est grege Crisli. The elders that are amonge you / I beseeche whych am an elder also, that ye fede the flocke of Crisli whych is anlynge you, There is *presbyteros* called an elder.

More.

Herd ye reder euer such a nother? Is *presbyteros* here called an elder in y^e olde latyne traslacyoⁿ : I fynde there this word *seniores*, where the greke chyrch vsed in they^r langage *presbyteros*. But as for this word elder which Tyndale sayth is y^e old latyne traslacyoⁿ : he were lyke to pore out his eyen vppon y^e latyne boke ere he fynde y^e englyshe word elder there, but yf he cause

A he cause yt to be wyrtten in hym selfe. And yet he layeth lyke
textes.iii. or foure/ some in þe ppsles of saynt Iohn, & some
in the Actes, where he synbeth in steede of *presbyteros* this word
seniores and *nati maiores* / and alwaye he setteth thereto, so here
is *presbyteros* called an elder and an elder in byrth, as though
this latine word *seniores* or *nati maiores* were this englysh word
elder/ where he sayth that *presbyteros* is called elder in the olde
trāslacyon/ whych as ye se muste nedes be false: but yf this
englyshe worde be in that latine boke, and that he make en-
glyshe latine and latine englyshe.

B But now lesse he call the redargucion of his folp sophy-
tyracyon/ lette vs diuine for hym what he myght meane. He
wyl happely say, that he meaneth y this greke word *pres- yte-
ros* is in the texte that he hath alleged called by the olde trans-
latour *seniores*, and *seniores* sygnifyeth elder or elders. And so
though this worde elder be not in the latine trāslacyon, yet
syth that latine worde is there that sygnifyeth in laten the
same thyng that this worde elder sygnifyeth in englyshe:
we can not blame hym for translatyng *presbyteros* in to thys
worde elder / but yf we blame in lyke wyse the translatour,
for translatyng *presbyteros* in to this worde *seniores*.

C fyste yf I sayed that the olde translatyon were in that
poynt not so well as yt myght haue ben/ I wolde not saye
so alone. And Erasim⁹ whom Tyndale calleth my derelyng,
and whom hym selfe doth for all that in his own trāslacyon
preferre byfoze the olde/ doth as well in the sayed psle of
saynt Peter, as in the sayd. xx. chapter of thapostles Actes,
not onely kepe styll the greke worde *presbyteros*, but sheweth
also that the old translatour translated it not well, bycause
he translated there thys worde *presbyteros* into thys worde *se-
niores*, and in the tother place into *maiores natu*/ but sayth that
he shold rather haue kepte styll the worde *presbyteros* vñchaun-
ged, bycause that worde is yf sygnifyeth authoryte wryth
the grekes/ where *seniores* in latine sygnifyeth but theyr age,
and all were not olde as appered by Timothe. And for that
cause in the sayed place of saynte Peter his psle/ saynt Hier-
ome amendeth that olde translatyon and kepeth *presbyteros*
styll, recityng saynte Peter in this wyse: *Presbyteros qui sunt in
vobis obsecro ego compresbyter*. wherein saynt Hierome was rather
contēte to tope the latine cōiuncyon with the greke word,
and call yt *compresbyter*/ then to chaunge that worde sygnify-
enge the office in to *seniores* and *consenior*, sygnifyeng but þe age.
For amonge

for amonge the latines ^{senior} sygnifyed none other / but amonge the grekes ^{presbyteri} was the name that many tymes sygnifyed rulers and gouernours.

Now yf we lyste we may yet excuse the olde translatour / whych how sone after Crystes deth he translated it who can tell : And then when the latine chyrche had no laten worde for the crysten prestes all redy receyued a vled / what blame was he worthy that toke that worde not contynually but amonge, whiche of all the latine wordes semed to hym to go nexte the sygnifycacyon of ^{presbyteros} at that tyme. And þ was as hym thought ^{seniores}, in whych word yet the chyrch neuer folowed hym though / but though they redde his traslacion openly in diuine seruyce, yet neyther in theyr wytyngne nor preachynge wold they take vp that worde and call a preest senour / as appercth by the bokes and sermons of all holy doctours synnys.

And therfore Tyndale is wythoute excuse, whych hath translated ^{presbyteros} by this englyshe worde elders / a worde vnknewen amonge englyshe men to sygnifye prestes / and amonge whom this word preste was þ proper engleshe word well knowen, and had serued in that sygnifycacyon so many hundred yere afore Tyndale was borne.

Also go me to the place whych Tyndale alledgeth in the fyrste pylle of saynt Petre : *Seniores qui sunt in vobis obsecro ego conuenior pascite qui in vobis est gregem Christi.* whych place I take for ensample. For where he layeth two places of the pylles of saynt Iohn, and one in the .xx. of the Actes / all be for one purpose, and this one place answerd, answereth them all : I saye therfore that Tyndale hath euen here in this his newe boke translated that same place wronge, and all the remanant in lyke wyse. And that wyll I proue partely by Tyndales owne wordes, whych in this boke folowe the traslacyon of those wordes.

The elders that are amonge you, I beche whych am an elder also, that ye fede the flocke of Cryste whych is amonge you. There is ^{presbyteros} called an elder And in that he sayth fede Cristes flocke / he meaneth euen the ministers that were chosen to teache the people and to enforme them in goddis worde and no laye persones.

More.

Lo Tyndale here shewed hym selfe that by this worde ^{seniores}, he there vnderstanden the ministers that were chosen to teache people. Then say I that yf this word ^{seniores} was taken in
hen in

When in that spgnyfycacyon there/ Tyndale sholde not translate yt in to this englysh worde elder, whych spgnyfeth not the offyce but the age here. And this is I say trew/ all were it so that Tyndales false heresy were trew, that holy orders were no sacrament at all / but a bare offyce. For yf yt were, but in a prophane comen stowe, in whych men maye bolde-ly be in the translacyon at myche more lybertye then in holy scripiture. yet were he a noughtye translatour that wolde translate a thyng in to suche a worde, as in the tonge in to whych he translateth, is not vnderstanden in that spgnyfycacyon.

As yf percase a man wolde translate a latine cronycle in to englyshe, in whych were mencyon made of some thyng done in London/ yf he founde in that cronycle the aldermen called by the name of *senatores*, or peraduenture *seniores*: he shold yet in his englyshe translacyon call them not senatours nor elders neyther, syth neyther of those two wordes is in englyshe the name by whych the aldermen of London be knownen/ but he muste therfore translate *senatores* and *seniores* also in to aldermen in his englyshe translacyon. And ferther yf he there founde this worde *senatus Londinensis*: he shold not traſſite yt in to this worde senate/ but eyther into mayre and aldermen, or percase (yf the circūstaunce of the mater so lede hym to yt) in to mayre, aldermen, and comen counsaile.

And therfore as ye playnely se/ Tyndales defence of his translatynge *presbyteros* in to elders is as feble to sybhe to, as is an olde rotten eldcr sybhe, & though yt were but in a prophane stowe.

Now where yt is in the holy stowe of Crysles gospel: what manner a thyng is it to traſſlate eldcr in stede of prest, whych worde elder in englyshe was neuer so taken nor vnderstanden/ and thus to do wythout necessitye, haupng this worde preste so comenly known and so longe.

Why doth he not by the same reason chaunge byshoppe in to ouersee, & deaken in to seruer both whych he myght as well do as preste in to eldcr. And then muste he wyth his traſſlacyon make vs an englysh vocabularye of his owne deuise to. And so wyth such prouisioun he maye chaūg chyme in to cheke, and helpe in to babbe, & euery worde into other at his owne pleasure, yf all Englande lyfte now to go to scole wyth Tyndale to lerne englyshe, and ellys not.

Now yf he wolde saye that wyth suche chaūges he coude

change

chaunge the names in to the better and shewe vs what the names sygnifye / sythe yf he sayed therein trew, he may tell vs those sygnifycacyons in a tale bysode / but he muste in englyshe let englyshe wordes stande in hys englyshe traslacyon for all that. And yet were out of hys mouthe a ryght good tale euill worth the herynge / for wyth a lytell hony he mengleth so mych popson : that rather then to swalowe the tone downe wyth the tother / a man were yet mych better to forbere them bothe. yet setteth me Tyndale one myghty stronge bulwarke to fence in all hys felde, out of whyche he shoteth a soze shot of serpentyns / when he asketh me why the apostles used not this greke worde *hierens*, or the interpreter this latyne worde *sacerdos*, but alwaye these wordes *presbyteros* and *senior* / sy whyche was at that tyme nothyng sygnifyed other then an elder.

Thys shotte shall I not now mych nede to fere. For lyke wyle as from þe shotte of a gonne a man were metely saufe, that had ere the gonne were losed, made a steppes alyde. xv. hundred myle from it : so syth I am stepped now fyftene hundred yere from the apostles dages, and almost as many from the interpretours tyme, of whose ententes and purposes Tyndale asketh me now the why / I maye saye that I neuer talked so mych with them by mowth, as to aske them the why / and therfore syth they haue not wyrtten me þe why, I am not bounde to tell Tyndale the why.

But I aske of Tyndale no suche farre fet whyes, but a why of hys owne dede. And that syth we now haue, and hundredes of yeres haue had englyshe names inough for such orders of offyces as he translated out of latyn : I aske hym thys why / why dyd he translate the same by thys englyshe worde *elder*, whyche nothyng sygnifyeth the same. And syth that in the textys that hym selfe alledgeth, neyther the greke worde *presbyteri* nor the latyne worde *seniores* sygnifyeth in those places by Tyndales owne confessyon the age but þe offyce : why gyueth he than that englyshe worde *elder* in theyr stede, whyche sygnifyeth not the offyce but the age. For though Tyndale say that *presbyteros* & *seniores* was at that tyme nothyng vnderstanden but an elder, wherin as to whyng *presbyteros* peradventure it wyl be proued vntrew : yet syth hym selfe sayth not nay, but by hys owne wordes assermeth (and in that point it happeth hym to saye trewe in dede) þe bothe *presbyteros* & *seniores* be in those places set to sygnifye the offyce & not the age (for els had yonge Cymoche bypon the

Apon the callinge together of *presbyteros* or *seniores*, ben leste vn called and had leue to byde at home) what so euer moued in the fyrste guyng of the name the apostles or the interpreter to call the offyce by the name of *presbyteros* in greke, or *seniores* in latyne / it was Tyndales parte yet in hys englyshe translacion to gyue it that englyshe name, by whiche the offyce (were it holy or prophane) was and longe had ben commonly knowen in englande.

And ferther yf no specyall name wolde haue contented hym: yet sholde he then haue called *presbyteros* the rewlars, gouernours, or offycers, or some suche other englyshe worde whiche sygnifyeth offyce, rather then to call it elders/by whiche name there is in the englyshe tonge none offyce vnderstanden at all but onely the bare age.

B And thus as touchyng chaunge of *presbyteros* in to *seniores*, and hys amendement in to elders, that is to wpt from euill to wurse: ye se how well he hath quyt hym.

How be it yf he had had in the chaunge none other sawte but foly / it sholde haue ben longe ere **A** wolde haue gone about to fynde it. But now standeth all y mater in this whiche he slyppeth ouer / that he dyd it of very cakered malpce, by whiche he setteth forth agaynste Cryste and hys chyrche hys dedely malprouse hereye / wherewith he wolde make men wene that holy orders were no sacrament. And for that cause he asketh why that the apostles dyd not call y prestes *hierens* in greke but *presbyteros*, whiche sygnifyed he sayth nothyng but onely elders. And by this reason wolde Tyndale haue it seme, that the apostles dyd take the crysten prestes

C for no more consecrate persons then other crysten men, because they vled a worde that had none holy sygnifycacion.

But Tyndale here though he wynke faste / is not yet so faste a slepe as he maketh for. For yf he lysted to lyfte vp his hed and loke vp a lytell: he sholde sone se that hys argumēt were assopled wyth the tother worde, whiche he hath also mysse translated of lyke malpce *ecclia*.

For yf he wyll nedys argue that prestes be no persons consecrated, nor theyr order no sacrament, because y apostles called them *presbyteri* / whiche name had at that tyme none holy sygnifycacion in the greke tonge where they toke it: then seeth Tyndale well inough (sauryng that he wynneth and wyll not se it) that it must nedys folowe, that baptysme were no sacrament neyther, because the apostles and euan-

gelystes called it *baptisma*, and in holy scripture also named þ **A**
 holy company of baptyled people by this greke word *ecclesia*/
 of whyche two wordes *baptisma* and *ecclesia* neyther nother had
 in the greke tonge befoze, any holy sygnifycacpon at all,
 noz sygnified there any other thyng the þ tone a wesshyng/
 the tother a congregacyone oꝝ assemble of hethen paynem
 people. And thus is in thys poynte Tyndales playne folp
 and dissymuled falsed, well and playnely conuycted.

And now syth that the apostles and euangelystes dyd ap-
 ply and appꝛoper that pꝛophane worde *ecclesia*, to sygnify þ
 holy company of crysten people sacred and sanctified in the
 holy sacrament of baptysme/and in lyke wyse the pꝛophane
 worde *presbyteros* to sygnifye a certayne sorte of the same co-
 panye, specially consecrate vnto god by the holy sacrament
 of order: he that now translateth those wordes in those pla- **B**
 ces in to the englyshe tonge by any other wordes then such
 as in the englyshe tonge do sygnifye those holy consecrate
 companyes, the tone segregate from paynims by the sacra-
 ment of baptysme, the tother segregate fro the laye people
 by the sacrament of order/as Tyndale hath done bothe in
 the holy name of chyꝛche and prestes, callynge the tone but
 congregacyon, the tother fyrst but senyoz & now that worde
 is but elder/þf he know it foꝝ no faute, then is it grete igno-
 raunce/þf he forgete to marke it, then is it grete neglygence/
 þf he perceyue it and dysymule it, then is it grete falsed/þf
 he do it as Tyndale doeth, to make presthed seme none holy
 sacrament, then is it a very malycyouse pestylente heresye/
 lyke as þf he wolde in lyke maner and of lyke entent trans-
 late *baptisma* in to wasshynge, to make men wene it were no **C**
 nother maner wasshyng when the preste crysteneth a chyld,
 then when a woman wassheth a bukke of clothes.

He planteth in a grete processe to small purpose/bycause
 I sayd þ Tymothe was not olde. And then Tyndale sayth
 that saynt Paule chose hym bycause he found in hym moze
 wysdome, sadnes, and vertue, then in the aged men of that
 place. And Tyndale doeth well to tell vs so, foꝝ ellys wolde
 all þ world haue went that saynt Paule had made a yonge
 man byshoppe, bycause he wolde haue had hym wysde.

But the goth he forth and sheweth vs a solemne processe,
 that god and necessity is lawlesse/ and all this he byngeth
 in to proue that not onely yonge men but women also, may
 foꝝ necessity mynyster all the sacramentes/and that as they
 maye

A may crysten for necessity, so they may for necessity preache, and for necessity consecrate also the blessed bodie of Cryste. And for to make this mater lykely: he is sayne to ymagyne an vnykely case/ that a woman were dreuen alone in to an Ilande where Cryste was neuer preached, as though thynges that we call chaunce and hadde, happed to come so to passe wythout any prouydence of god. Tyndale may make hym selfe sure, that syth there falleth not a sparrow vppon þ ground wythout our father that is in heuen: there shall no woman fall a lande in any so farre an Ilande, where he will haue his name preached and his sacramentes mynystred/ but that god can and wyll well ynough prouyde a man or twayne to come to lande wyth her, wherof we haue had all redy metely good experyence and that wyth in few yeres.

Mat. 10

B For I am sure there haue ben mo Ilandes and more parte of the ferme lande and contynent, dyscouered and founden out wythin this forty yeres laste passed/ then was new fou den, as farre as any mā may perceyue this thre thousand yere afoze/ and in many of these places the name of Cryste now new known to and preachynges had, and sacramentes mynystred, wythout any woman fallen a lande alone. But god hath prouyded that his name is preached by such good crysten folke as Tyndale now moste raplyeth vppon/ þ is good relygious freres & specially þ freres obseruautes, honeste, godly, chaste, vertuose people/ not by such as frere Luther is that is rūne out of relygion, no: by castyng a lande alone any suche holy nonne as his harlot is.

C When Tyndale hath proued by this vnprouable case, that women maye consecrate the bodie of Cryste: the he lamenteth the myserable seruytude of the symple soules the pore self women, by cause men wyll not suffer them to say masse, and cryeth out vppon vs: o pore women.

How dyspyse ye them. The vyrgen the better welcome to you, Better is to you an whore then a good woman.

O the tender herte of ppytuous Tyndale. He begynneth now by lykelyhed to lōke towarde weddyng he speketh lyke a woer. But he wyll I warraunt you no vyle person. But bcause he is a prest and hath promysed perpetually to lyue chaste/ he wyll none whose therfoze, but rather wyll do as Luther hath done, wedde a nonne and make here an whore

Then exhorteth he full holly, and in manner comforteth also the reader in our lord god, that he shall cōde ouer the

two pyssles of saynt Paule wyte to Timothe, wherof hym selfe also reherceth parte/ whych who so euer rede, shall se therin both the false malyce of the mā, and yet the workyng of god therewyth. for god hath caused Tyndale to putte in suche thynges as dyrectly reprove his owne condycyons/ and the deuyl hath made hym falsely to leue out those wordes which yf he hadde set in/ muste nedes haue openly declared that all is heresye that euer he gothe aboute.

for saynt Paule there teacheth Timothe to beware and abyde the companye of men of corrupte myndes, whych waste theyr brynes aboute wrangelyng questyons. And Tyndale is in companye of none other/ but such as Luther is and frere Huskyn and theyr felowes, that had wasted out theyr wyttes so longe about wrangelyng heresyces, & now they are fallen at laste to runne out of relygyon, and waste out theyr brynes aboute wrangelyng wyues.

Saynt Paule also teacheth Timothe, that he sholde not sharply rebuke any man that were elder then hym selfe, but exhorthe hym as his father, though hym selfe was bysshope and as Tyndale sayth an apostle to. Now Tyndale bryngyng neyther nother, nor hauyng any offyce so mych as among heretiques: letteth neyther sharply to rebuke his elders in age, nor also to ieste and rayle vppon all states spyrytuall and temporall thoroow out all Crystendome, and namely agaynst all relygyouse men, but yf they wyll runne out and wedde. And thus ye maye se wyth what frute Tyndale teacheth saynt Paule.

Now wold I that Tyndale had putte in this place these wordes that he leueth out: *Noli negligere gratiam que in te est, que data est tibi per prophetiam, cum impositione manuum presbyteri.* Neglecte not the grace that is in the, whych was geuen the by prophecie, wyth the puttyngge vppon the handes of a prest. And afterwarde in the.ii. pyssle: *Admonco te vt resuscites gratiam dei, que est in te per impositionem manuum mearū.* I warne the that thou styre vppon the grace of god, that is in the by the puttyngge of myn handes vppon the.

These wordes of saint Paule to Timothe in those pyssles whych Tyndale exhorteth euery man to rede, and wherof hym selfe reherceth also parte: do manifestely reprove Tyndales heresye, and clerely proue the holy order of prestehod a sacrament.

for these places shewe bothe & sensyble sygne of lapenge the

1. Timoth. 4

2. Timoth. 1.

A the apostles haues vppon Timothe in the making of hym preste/and also that god gaue hys grace therewith. And the fyrst terte sheweth also after the greke (in whiche it is with the puttyng vppon the handes not of a preste as the latyn is but of presthed) the power and authoryte that Timothe had in geyuynge the same grace forthe vnto other, whom he sholde after make prestes.

And these textes do so playnely reprove hym / that he is sayne to make a shamefull shamelesse shifte to boyde them, suche as all the worlde may wonder at. For he sayth in his boke of obedyence, that the puttyng on of saynte Pauls handes vppon Timothe was no sacramentall sgne / nor any other thyng but a custome of puttyng a manns hand vppon a nother / as men do here vppon a boyes hed when they call hym good sonne / or as saynt Paule vsed to streche out hys arme to the people when he preched.

B What auayleth it to lay manifeste holy scripture to Tyndale, that forceth so lytell so manifestely to moke it. Tyndale cryeth out that euery man mysconstrueth & scripture / and then hym selfe ye se what construccyon he maketh. Saynt Paule sayth playnly that Timothe receyued grace by the puttyng of hys handes vppon hym. And Tyndale letteth not to tell hym as playnely nay / and that he dyd but stroke Timothees hed and call hym good sonne, by whiche hede bycause he was but yonge. But how so euer Tyndale lyst to cryle / these places playnely reprove and conuict hys heresye, and proue presthed an holy sacrament.

C Now falleth he to raylynge vppon the holy ceremonies of presthed as shauynge & anoyntynge. And fyrste he sayth that yf onely shauen and anoynted may preche or consecrate the sacramentys : then Cryste dyd them not nor none of his apostles, nor any man in longe tyme after / for they vsed no suche ceremonies.

This is a worthy teste I promysse you. If me lysted here to cryle as Tyndale doeth / I coude aske hym how he proueth that saynt Peter was neuer shauen, syth I suppose he neuer saw hym / or yf he wolde put me to proue that he was shauen, and therein when I coude fynde no playne scripture for it, Tyndale wold not byleue me but yf I broughte forth hys barbour : I myghte tell Tyndale agayne that I were not boliden syth the scripture sheweth it not, to byleue hym that saynt Peter was euer crystened, till Tyndale bringe
forthe

forth: hys godfather.

But these fantasyes of hys and myne bothe, go farre fro the mater. The trowth is that as god by Moyses taughte hys synagoge certayne goodly ceremonyes for the garnys- shyng of þe leturce done to hym by his chosen people there, and for the styrng of them to deuocyon: so hath he by hys owne holy spyryte whom he sent to instructe hys chyrche, taught them holy ceremonyes to be vsed about hys blessed sacrametes, to the honour therof and to the encrease of crys- ten mennys deuocyon, as in dede it doth what so euer Tyndale bable. Now be there amonge these, the shauynge and the anoyntyng of the preste. And so is there thapparaple of the preste at masse, and many other obseruaunces vsed in the same. Now yf some of the same were before vsed epyther amonge iewes or paynymys / yet Crystes chyrche borowed them neyther of the iewes nor the paynymys as Tyndale sayth, but toke them agayne of god. Now where Tyndale argueth þe yf none maye consecrate the sacrament but onely shauen and anoynted, then Cryste nor any of hys apostles myghte not, bycause they were neuer shauen nor anoynted: he maketh a worshypfull reason. For fyrste our sauour Cryste the very inwarde anoynted preste, whom god hadde anoynted wyth the oyle of gladnes aboue all hys felowes: neded neyther ceremony nor sacrament as to whyng hym selfe. And as to whyng hys apostles, though Cryste vnto them instytuted sacramentes: yet he lefte many of the ceremonyes to the holy ghooste to teche, by whom they be instytuted and by whom they be in the chyrche contynued. Now is there none that maye consecrate the sacrament, but yf he be fyrste made preste / and preste is there none made, but the ceremonyes of shauynge and anoyntyng are vsed in þe mayng / though they be not the substaunce of the sacrament of order, no more then þe cathecismes and exorcismes at the crystenyng, be of the substaunce of þe sacrament of baptyfme. And therfore though before those ceremonyes vsed, prestes myghte consecrate vnshauen and vnanoynted, when shauynge and anoyntyng was not yet instytuted: yet now can there none do so, syth there is no preste made vnshauen and vnanoynted. For yf they make any at wyttberge by a bare chopse, wythout the grynge of þe sacrament of holy orders by such as haue power to gyue them / they be no prestes nor maye not consecrate at all, no more then maye the deuyl.

Tyndale,

Cyndale.

And seynge that the oyle is not of necessity: let. M. More tell me what more vertue is in the oyle of confyrmacyon, in as mych as the byshoppe sayeth the one as well as the other: ye and let hym tell the reason why there shuld be more vertue in the oyle wherewith the byshoppe anoynteth his prestes. Lette hym tell you from whence the oyle cometh, how it is made, and why he selleth yt to the curates wherewith they anoynte the sycke, or whether this be of lesse vertue then the other.

More.

Cyndale here putteth many questyons to me, whyche he wyll that I muste nedys answer bycause the oyle in the makinge of a preste is not of necessity: but surely these questyons be to þe mater of mych lesse necessity. How be it bycause I must nedys answer to men of suche authority, when the questyons be so solempnely put: I save that yf a byshoppe sacre the tone oyle and the tother bothe alyke, there is no more vertue in the tone then is in the tother. But I say that the oyle beyng all one/it is in the anoyntyng of the preste an holy ceremony / and in the anoyntyng of the chyld at confyrmacyon it is the mater of an holy sacrament/and in þe anelyng of þe sycke also, and euery of these two is one of the seven, whyche the spyryte of god hath taught the chyrche of Criste to knowe and vse for. vii. souerayne meanys of very specyall grace.

And therfore such dyfference is there, as is bytwene the halowed water standyng in the font before it be occupied, or yf it were spraynled vppon a man for holy water/and the same halowed water beyng occupied in the crystenyng of a chyld at the tyme in whyche it is applyed thereto. For in that tyme besyde the goodyes that it hath of the halowyng/ it hath a nother effectuell goodnes by goddys ordynauce, whereby it is made a meane of purgyng the soule fro synne and infusyon of goddys grace, and of enablyng the newe regendred creature to inherytaunce of heuyn.

And when **Cyndale** asketh me in any of these thynges þe cause & þe reason why: I myght as well aske hym þe cause and reason why, in the nature and properte of any naturall thyng, beste, herbe, tre, or stone. whych yf I were so madde to loke that **Cyndale** were able to tell me: what had he more to saye, then that god had planted that nature and properte therein. whych answer shall also serue in these holy ceremonies and sacramentes/ wherof the vertues be caused by goddes ordynauce thoro his holy wordes, wherof the profyte is lymyted and porcyoned after such rate and degree

as is to

as is to no man full & perfetely knowe but onely to god that gyueth it. And thus answereth I Tyndale to these qstiones.

He asketh farther from whence þe oyle cometh, and wher of yt is made: what is þe any more to þe mater, then fro whes the water is fet þe is put in to the fonte, or of what grapes þe wyne was made þe Cryst at his maūde turned ito his blood

Now where he asketh me why the byshope selleth it vnto the curates wherewith they anoynt þe sycke: thereto I saye that the byshoppe sendeth yt to the curates, bycause they shold therewith anoynte þe sycke in the sacramēt of anoylyng

But why he selleth yt to the curates yf he so dyd: therof can I not tell the cause/ but yf yt were peraduenture bycause he wold be payed therfore. But I cā tell well þe the byshop selleth it not to curates nor no man ellis, but þe curatis haue it sent the fre, but if they rewarde þe bypnger of theyr courtelsy with a grote, which bypnger is yet þe archidecons seruānt, & not þe byshops. And this I can tell for I haue inquryed for þe nonys. And by this cā I tell as well þe Tyndale here bplyeth the byshope shamfully for the nonys. Tyndale.

And when he affyrmieth that I saye how the oylunge and shauyng is no parte of the presbied: that improueth he not nor can do, and therefore I saye yt yet.

More.

It is very truth that I improue hym not in that popnt/ but am well content that he saye yt yet, and I wyll saye the same. But I improue that he sayth euery Crysten man and euery woman to, is as verely a preste as these that at the recepte of that holy order are both anoynted and shauē. This is yt that I improue/ and this is yt that is a starke heresye though Tyndale saye yt yet.

Tyndale.

When he enserched the vttermost that he cā: this is all that he cā say agaynst me/ that of an hūdreth there be not tenne that haue the propertees which Paule requyeth to be in them. Wherefore yf oylunge and shauyng be no parte of theyr presbied: then euer more of a thousande. ix. hundred at the lesse sholde be no prestes at all. And quoth your frende wolde confyrme yt wyth an othe and swere depely that yt wolde folowe, and that it muste nedys so be. Whych argument yet yf there were none other shifte/ I wolde solue after an Oxforde fashyon wyth concedo consequentiam & consequens.

More.

Tyndale here maketh a tale, as though yt were a dyaloge or rather a tryalogue, bytwene hym selfe, the messenger, and me/ sayenge that I in my dialoge dyd alledge, that yt oylunge and shauyng were no parte of theyr presbied/ then of a

I of a thousande prestes nyne hundred at the leste were no prestes at all, for lakke that of an hundred prestes, there be not tenne that haue the properties that saynt Paule requyrez to be in them. And he sayth the messenger wolde asserme yt wyth a great othe / and that hym selfe wolde yf there were none other shyfte, soyle yt after an Oxforde fashyon, wyth *concedo consequentiam & consequens*. wherin he meaneth that syth he sheweth none other shyft, he graunted both twayne for trew / that is to wytte that excepte oplynge and shauynge be parte of the presthed, ellys yt muste nedys folow that of a thousande prestes nyne hundred be none at all for lakke of good condycions. And also he graunteth not onely that of reason yt wolde so folow / but also that yt is trew in dede, that for as so myche as oplyng and shauynge be not the thynges that maketh them prestes, and good condycions they lakke / therfore they be no prestes at all.

But for as mych as he sayth that he wyll soyle yt so for lakke of other shyfte / he shall not nede so to do / for I wyll fynde hym a nother shyfte my selfe, and a playne contrarpe shyfte, and soyle yt wyth *negō consequentiā & consequens*. for where as he graunteth bothe to be trew : I saye that they be bothe false. And where as he maketh as though they were myne owne wordes and the messengers with me : in good fayth I neyther remember them nor fynde the, all be yt that I haue purposely loked for them in all such places of my dialoge, as me thought yt shold be yf yt were there at all. And therfore leuyng y poynt in questyone betwene vs, tyll I come to replie to his answer made vnto my dialoge / at whyche tyme I shall rede yt ouer of necessitye and muste nedes fynd yt yf yt be therein : I wyll in y meane whyle not let if I sayed yt my selfe, to say that I sayd wronge. for by goddes grace neuer wyll I wyttyngly whyle I lyue defende the thyng that my selfe shall thynke vntrew, though yt hadde happed me to saye yt my selfe / but that I shall well and playnely reuoke yt and call yt bakke, not dissymulping myn owne ouer syght. And wold god Tyndale wolde do the lyke : Luther to / they sholde then neyther so styffely defende so shamelesse heresyas as they do, nor make so shamelesse gloses of theyr owne fornate wordes, when they se them so reproued that they can in no wise defende them / nor so shamefully chaung from worse to worse, as Luther hath agaynst his owne conscience done in some one mater thynges.

To the mater I save therfore, that yt is false that yf oylunge and shauynge be no parte of the presthed then it must folow that of a thousande there be .ix. hundred no prestys at all. For I say that oylunge and shauynge be no parte of þe presthed in dede/ but be holy ceremonyes vled about the cōsecracyon/ lyke wyse as in matrimony and baptyisme both, be dyuerse holy ceremonyes vled that be not the essencyall poyntes of those sacramentes. And therfore is yt false that yf oylunge and shauynge be no parte of the presthed, þe prest is no preste for lakke of prestely vertues. For the holy sacrament of order is gyuen hym by the imposycyon of the byshoppes handes vpon hym, in such wyse as the chyrche of Cryste vseth and euer hath vled synnys the deth of Cryste vnto these dayes.

And that the grace by god appoynted vnto holy orders is geuen wyth that puttyng vpon of the handes/ is twyes declared by saynt Paule in his pylles to Tymothe / 3 that so playnely that yt greueth Tyndales herte to here thereof, and maketh hym to make a mokke thereat, and save it was but lyke as a man layeth his hande on a boyes hed when he calleth hym good sonne.

But the place is for all that so playne / that when Tyndale so playeth therwyth and so lawgheth thereat: he lawgheth but from the lyppes forwarde, and gyrneth as a dog doth when one porreth hym in the teeth wyth a stykke. And thus haue I proued the consequence to be false, which Tyndale graunteth for trew.

Now to thet other parte, that is to wyt the consequente whych he graunteth for trew also, I save þe yt is false also. For lyke wyse as he graunteth that a preste is no preste at all for lakke of prestely condycyons: so myght he save as well that a crysten man is not crystened at all, for lakke of crysten condycyons. And bycause Tyndale wyll haue a preste nothyng but an offyce: yet after his owne false and sonde fashyon he sholde not graunte yt for trew. For then muste he save that euery euill offyce, mayre, baylye, constable, or shryffe yf he mysse vse hym self in his offyce, were forthwyth out of offyce. And thus ye se that the consequente is false, whych Tyndale also graunteth to be trew.

But all this bysenesse maketh he for hated and dyspyte that he bereth to presthed, and to the dyupne service that the prestes say, wherof hym self sayth none at all / 3 for the malice

I lyce that he bereth to the masse whych hym self neuer sayth/
and vnto the holy sacramentes which the prestes minystrereth,
and whych Tyndale bitterly stryueith to destroye.

Agaynste Tyndales translatynge of
charitas in to loue rather then
into cheryte.



B

Ere maketh Tyndale a grete processe/
and telleth vs that cheryte hath in en-
gylishe speche dyuers sygnifycacyons,
somytyme loue, somtyme mercy, somtyme
pacyence. And what is all this to pur-
pose? Sholde he therfore leue out che-
ryte where it may conueniently stande?
By this wyse reason we sholde neuer
vse the worde in one sygnifycacyon noz other/lesse the tone
sholde be taken for the tother. Now it lyketh hym to forgete
that the cyrcumstances take awaye the dowte/whych thyng
syth he layeth so often for his excuse, he muste be content yf
it also serue for his charge. For syth this word loue that he
setteth in the stede of cheryte, hath of hym selfe some dowte
also, whycher it meane good or euill but yf yf cyrcumstaunce
sumwhat set it out: what nede was it to put the indifferēt
worde loue in the place of the bndowted good worde chery-
te, there as yf sentence well shewed that it signified neyther
mercy noz pacyence but loue/and then the worde sygnified
C that it ment good loue whych is expessed by cheryte.

Then sheweth he that the greke worde *agape* standeth so
somytyme, that he muste nedys interprete it loue and not che-
ryte/as though I had founde a sawte wpyth hym bycause he
vled this worde loue in suche places as this worde cheryte
myght not couenyntly stande/where I fynde yf faute in this
yf he putteth out cherite where it myght well stand, and that
so often that he seemeth to myslike the name of cheryte.

Now bycause I sape that every loue is not cheryte, but
onely suche loue as is good and ordynate: Tyndale answe-
reth me, no moze is every sayth Cristes sayth. That wote
we well inough/but yet put by it selfe it comely sygnifyeth
Cristes sayth in mater of the sayth/so that when we meane
a false sayth, we be sayne alwaye to set some other worde

therwith, as when we say Tyndales sayth, Luthers sayth, **I**
 frere Hupskyns sayth and such other lyke.

He putteth a nother ensample by thys worde hope, and
 sayth that euery hope is not a Crysten hope/and yet he must
 vse it & a thousande other wordes lyke, such as ben indyfferet
 and sygnifye bothe good and bad / all whyche yf he sholde
 eschewe, he sholde he sayth translate no thyng at all.

who byddeth hym leue all such wordes out: or who saith
 that he sholde neuer put in thys worde loue: He answereth
 the thyng that no man layeth to hys charge/and the thyng
 that **I** laye to hys charge he leueth euer vnanswered. For
 go me to hys worde hope whyche is indyfferent, and sygnify-
 fyeth as well hope of getynge the loue of hys lemman, as
 hope of rewarde in heuen for cheryte bozne to hys enemy/
 though thys be thus, yet yf there were in englyshe a worde **B**
 that sygnifyeth none hope but a good godly hope, as che-
 rYTE sygnifyeth no loue but a good godly loue/ then were
 he an euill translatour, that where **p** place in greke or latyn
 speketh of good hope, wolde not translate it in to that en-
 glyshe worde that sygnifyed none other hope but good.
 And therfore it well appereth that Tyndale doeth not well,
 whē there as **p** scripture speketh of good loue, he had leuer
 translate it by the worde loue, **p** is indyfferent to bothe good
 & bad/ then by the worde cheryte **p** sygnifyeth no loue but
 good. Thys is it that **I** charge hym with, & to thys **I** wold
 haue hym answer onys/and not leuynge thys vntoched,
 walke and wander at large & neuer mete with the mater.

Tyndale.

yet sayth he farther: Agape and charitas were wordes vsed amonge **C**
 hetthen men ere Cryste cam, and sygnifyed therfore more then a godly loue,
 And we may say well ynow, and **I** haue herde yt spoken / that the turkes be
 charitable one to a nother amonge them selves, and some of them vnto crysten
 men, Byssides all this agape is comen to all loues.

More.

yet he is in hande agayne with agape often and byn-
 geth not forthe one wyle worde. For though thys greke
 worde agape sygnifye loue indyfferently good and bad:
 yet thys worde charYTE sygnifyeth no loue but good.
 And therfore in such places of scripture, as agape sygnifyeth
 good loue: why sholde Tyndale translatynge in to englysh,
 rather take this worde loue that sygnifyeth no more good
 loue then badde/ rather this worde charYTE that sygnifyeth
 no loue

A no loue but good. This I aske hym yet agayne.

Now though this laten worde *charitas* was a worde vſed amonge the hethen ere Cryſte cam / & though yt had ſygnifyed in laten at that tyme amonge them an euill loue and a noughty : yet this englyſhe word *charyte* neuer ſygnifyed amonge vs any other loue then good / not euē in that ſpeche that Tyndale ſpeketh of, that turkes be charytable among them ſelfe, & ſome of them to cryſten people to / where yt ſygnifyeth yet rather pytye then loue. And therfore Tyndale muſte in hys englyſhe tranſlacpon take hys englyſhe wordes as they ſygnifye in englyſhe, rather then as the wordes ſygnifye in the tonge, out of whyche they were taken in to the englyſhe. And yet remember I not that *charitas* in the latyne tonge was vſed to ſygnifye euill loue. And I ſaye to **B** Tyndale yet ferther, that though thys englyſhe worde cheryte had ben englyſhe before the byrthe of Cryſte, and had then ſygnifyed amonge englyſhe infydels an euill wanton loue / ye though it had then amonge the ſygnifyed none other loue but noughty : yet ſyth it ſygnifyeth not that but the contrary now in our tyme, and ſo hath ſygnifyed longe before our dayes / Tyndale muſte nedys in hys englyſhe tranſlacpon vſe hys englyſhe wordes in ſuche ſygnifycacyon as the people vſeth them in hys owne tyme / and not in ſuch ſygnifycacyō as they were vſed in of olde tyme, which the people haue chaunged and forgotten hūdrēthes of yerys ere he were borne.

For ellys he ſholde make a gape confulſyon, yf he wolde in the maters of vertue and cryſten ſayth vſe the olde wordes after the olde falſhyon / and take ſyls for nothyng but ſuche as it ſygnifyed ere Cryſte came. Then where ſo euer he founde in ſaynte Juſtine and other holy doctours *persona patris, persona filij, persona ſpiritus ſancti* : Tyndale muſte call them not the perſons but the viſours of the father, the ſonne, and the holy ghoſt / & make men wene y they dauce in a maſke. And thus yet agayne ye ſe to how lytle purpoſe this reaſon ſerueth Tyndale, that *agape* and *charitas* were wordes vſed amonge the hethen ere Cryſte was borne.

Tyndale.

Ynally I ſaye not cheryte god or cheryte yow neyghbōr, but loue god and loue yow neyghbōr.

More.

This is a prety poynt of iuglyng / by whyche he wolde make the

make the reader loke a spde þ hym selfe myght playe a false
 caste the whyle / and men sholde not se wherein the questyon
 standeth. for he maketh as though I reproveth that he hath
 this worde loue in his translatyon in any place at all, where
 I neyther so sayed nor so thought. But the faute I founde,
 as in my dialogue I sayed playnely inough / was that he ra-
 ther chose to vse thys worde loue then thys worde cheryte,
 in such places as he myghte well haue vied thys word che-
 ryte / and where the latyn texte was *charitas*, and where thys
 holy word cheryte was more proper for the mater then thys
 indifferēt worde loue. Thys was the sawte that I found.
 And therfore wherof serueth hys trespynge betwene þ nowne
 and the verbe. I let hym not to say loue thy neyghbour / nor
 I bydde hym not say cheryte thy neyghbour, nor good affec-
 cyon thy neyghbour, nor good mynde thy neyghbour, no
 more then drynke thy neyghbour. And yet as he maye saye
 there geue thy neyghbour drynke / so may he if it please hym
 saye, bere thy neyghbour good mynde, bere thy neyghbour
 charyte.

Tyndale.

Though we saye a man ought to loue his neyghbours wyfe or his neyghbours
 doughter: a crillen man doth not vnderstande that he is commaunded to des-
 fyle his neyghbours wyfe nor his neyghbours doughter.

More.

This mater is somewhat amended here by this worde,
 ought to loue. But ellys if Tyndale fall not to þ cherytynge,
 but to the lounge of his neyghbours wyfe, or the lounge
 of his neyghbours doughter: I had as leue he bare them
 both a bare cheryte, as wth the frayle semynye sere fall to
 far in loue, namely syth he sayth that prestes muste nedes
 haue wyfes.

But wherof serueth hym this ensample. Dyd any man
 forbide hym to vse this worde loue. He maketh as though
 I forbode þ worde vtterly / bycause I forbode yt hym where
 he sholde not vse yt but charyte. Thus cryeth he out vpon
 all the chyrche / I sayth they forbode all matrimony, bycause
 they forbode the banys betwene frerys and nonnes.

Agaynst Tyndales translatynge
 fauour in stede of grace.

Tyndale.

Tyndale.



And wyth lyke reasons rageth he, by cause I torne chaunces into fauour and not in to grace / sayenge that euery fauour is not grace, and that in some fauour there is but lytle grace. I can say also in some grace there is lytle goodnesse / as when we say he standeth well in my ladyes grace, we vnderstande no grete godly fauour / and in vniuersities there be many vngracefoule graces gotten.

More.

Thus ys all that he sayeth for hys puttyng out of grace and settynge in of fauour. And I praye you consyder what cause hath he now shewede why he so sholde do. And yet his tytell of this chapiter is, why fauour & not grace, as though he wolde tell you why. And hath he now shewed you any cause at all / but thynketh that hys proper scoffynge is sufficient to chaunge þe knowen holy namys of vertue thorow all scripture, into suche wordes as hym selfe lyketh. And now he pleaseth hym self wonderfully well, by cause he hath founde out so fetely that pryety scoffe that grace spynnyfeth somtyme no good / as when a man standeth well in his ladyes grace. But he seeth well that I synde wyth hym the faute, for chaungynge grace into fauour, where þe scripture speketh not of the grace of my lady but of the grace of our lord. In spekyng wherof all be it that goddys fauour is neuer but good: yet is in respecte vnto hys creature hys grace and his fauour not alwaye one / but he both fauoreth for his grace, and gyueth grace for his fauour, & fauoreth for his mercy / and yet his fauour and his mercy not bothe one, in respecte I sape to his creatures, though hys owne nature be so entyere and hole, that all that euer is in hym is all one. And yet where he putteth his ensample of standynge in his ladyes grace / by cause yt is yet but indifferēt, for þe maye be good inough: he sholde haue made then sample by lewde Luther & his lewd ladyes grace. And when he sayeth that in the vniuersyte many vngracefoule graces be gotten: he sholde haue made it moze playne and better perceyued, yf he had sayed, as for ensample when hys owne grace was there graunted to be made mayster of arte. And thus graciously hath he quytte hym selfe in puttyng out of grace.

Agaynst Tyndales chaungynge of confessyon into knowlege, & penance into repentance.

Tyndale

Tyndale.



And that I vse thys worde knowlege and not confessyon, and thys worde repentance and not penance: in which all be cā not proue that I gyue not the ryght englysshe vnto the greke worde,

More.

This is playne vntrew that Tyndale sayth, as I haue playnely shewed all rebv in the wordes chyrche, preste, cheryte, and grace / all whyche chapyters who so rede and consyder from the begynnynge, and aduyle well Tyndales wordes and myne, be he lerned be he not lerned that readeth them, yf he haue naturall wpt and be but indyfferet / he shall (I dowte not fynde) Tyndale in these popntes so clerely confounded, that he shall truste bothe hys lernynge the lesse and his wpt yf worse whyle he leueth after. Besydes that he shall perceyue also malyce, hatered, and enuy, so stuffed in Tyndales harte / that all though he had greate wpt and lernynge bothe, yet must the myste of suche blynde affectyous nedys blyndefelde them bothe.

Tyndale.

But yt is a farre other thyng that payneth them and byteth the by the brestis. There be secreete pangis that pinche the very hertes of them, wherof they dare not complayne. The sykenesse that maketh them so impacient is, that they haue losse theyr iuglyng termes. For the doctours preachers, were wont to make many diuysions, distinceyons, and sortis of grace, gratis data, gratum faciens, praeueniens, & subsequens.

More.

May god be thanked they haue not lost these termys yet, and god forbide they sholde. For these termys of grace be no englyssh termys / but termys necessarpe for the trewe knowlege of goddys gyftes & graces. But Tyndale hath in dede losse them / from whose harte the deuyl hath tugled all grace, saue gratis gratis data, and yet that to almoste / wyth whyche gratis gratis data all had he therof myche more then he hath, he myghte go forth as he goth yf strayght way downe to the deuyl. For those be graces and gyftes as god gyueth a man, wherof he maye make a mater of vertue or a mater of vyce as hym lyst to vse them / and abusyng them to vyce, the man is mych the worse for them as bewty, strength, lernynge, or wpt. Gratum gratum faciens, is that grace by wyche the man is acceptable to god, As the grace gyuen in y baptism though

Матб. 25

And therefore ye may see that there be no iuglynge termes,
but termes deuised byth good reason and of necessity. And
surely the false subtile iugler the deuill / hath taught these
pouge iuglers by scoles: Luther, Bushen, and Capocole.

to fall

to fall to such false iuglynge: that they labour sore to iugle awaye, not onely thole termys of grace and the very name of grace out of mennys earys/ but also the bylese of all grace, and therewith the effecte of all grace clene out of mennys her tes/ and frewyl and grace taken away, to make men byleue that there is nothyng at all but desteny/ and so pretending lybertye, they put all in thraldoine/ and pretending vertue, they dryue men to byce/ and pretending god, they dryue men to the deuyl. And thys is Tyndales iuglynge/ whych bycause he wolde not were pceyued: to dyssemble hys false iugelyng and haue it taken for trouth, he calleth the playne truth by the name of iuglynge, as ye shall here by and by.

Tyndale.

Wyth confessyon they iugled, and made the people as ofte as they spake of yt, vnderstande scrifte in the eare, wherof the scrpture maketh no mencyn. No, yt is clene agaynst the scrpture as they vse yt & preache yt/ and vnto god an abominacyon and a foule synkyng sacrifice vnto the fylthy idole Priapus

More.

This hygh godly spirituall mā taketh for none abomina cion at all, but can abyde well and hold very well with all, & not defende yt onely but commende yt also/ that a nonne co secrate vnto god, shold runne out of relygion, and do foule synkyng sacrifice to that fylthy idole of Priapus, that frere Luther bereth about to gather in his offerynge wyth/ & that they shall both, and a great many such rebaudes ino/ shame fully shew theyr abomynable bychery, to the corrupcyon of the worlde openly. But he can not abyde in no wise that any man sholde so repent his secreete synne; that he sholde vnto his confessour shew yt secretly. This can Tyndale in no wyse abyde. And why? for he wolde rather haue synne shewed in shamelesse boldynge, whereby it myght encrease and grow/ the shamefastely shewed in cofessyon, where it myght be weeded out and caste away.

I purpose not here to fall in dyspycyons wyth Tyndale for y mater/ nor at euery lewd felowes blasphem/ to bypnyng the blessed sacramentes in questyon. for syth Tyndale can not hym self denye, but that saynt Austayne, saynt Hieroni, saynt Ambrose, saynte Gregoꝝ, saynt Cypriane, and other holy sayntes haue both vled, allowed, commended, and taken cofessyon for a necessary parte of penaunce/ & euery good man hath in hym selfe euer founden no lytle spryтуall pro fyte and soule comfort therein: yt shall not now greatly force

what

into knowlege, & penauns into repentauns.

elbit,

What a new fowden sorte of heretikes barke & baule thetat.

And as for this worde knowlege is very farre from the greke word *exomologesi* / & as farre fro the latine word *confessio* / and yet mych more from the very mater selfe, that is to wyte from the sacrament of penance. For bothe the greke worde and the latine, do signifye an opening and a shewing of þe thyng / and þe mater selfe meaneth a willyngly offered declaracyon of þe secreete hyd synne / and this englyshe word knowlege is ambigouose & doutefull. For as yt is a nowne / yt signifyeth but the knowynge of a thyng or vnderstandynge / as where a man sayth, this chylde hath yet no knowlege neyther of good nor euill. And when yt is a verbe, or that yt is turned in to this worde knowlegynge / yet signifyeth yt rather the not denyenge then the willyngely tellynge of oure owne faute, and namely of our owne offer. For that nowne knowlegynge and that verbe knowlege / hath in our tonge theyr proper place, where the faute is by some other layed vnto a manys charge / and where this laten word *agnosco* or *agnitio* maye stande in the place yf they talked in latyne. As where we say of a stubborne bodye that standeth styll in the denyenge of his faute that is layed afore his face / this man wyll not knowlege his faute, or he wyll not be a knowe of his faute. And therfore is this word knowlege or knowlegynge not very mete nor very proper neyther for the greke worde nor the latyne : and lesse of all for the mater / syth that confessynge and confessyon is the willyngly made declaracyon of our synne vnlayed vnto vs by any man saue our selfe.

In whyche doenge though the penytente vse amonge wyth his confessor this word knowlegynge : yet is yt rather his wyllyng behauiour that setteth the mater, then the propriete of that englyshe worde.

Now yf Cyndale wyll tell vs that confessyon and confessynge is drawne out of the laten, and then wyll aske me what englyshe worde had we for the thyng byfore : I wene we had byfore none at all / but ever synnes the proper englyshe worde hath bene shyfte and shuryng. For sayng that the goodnesse of god brought in that thyng wyth his holy sacrament of penance, whyche was brought in by the latynes : men were I wene farre of fro confessynge of theyr fautes them selfe of theyr owne offer / and scantly wolde knowlege them when they were layed vnto theyr charge & proued to theyr face. Only god hath brought in wyth the

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Agaynst Tyndales chaungynge of confessyon

grace of the sacrament, that men are so supled and made humble in herte, that they wyl wyllynge go shewe them selfe theyr owne synnes to the preste, whom god hath there appoynted in hys stede/ and there abyde the shame and the rebuke therof, and lowly submytte them selfe to such payne and penaunce as theyr confessour shall assygne them, and yf same saythfully fulfyll in punysshment of them selfe for theyr synne.

But thys is it that Tyndale meaneth/ he wolde haue all wyllynge confessyon quyte caste awaye, and all penaunce doynge to, as hym selfe sheweth by and by.

Tyndale.

And in lyke maner by this worde penaunce, they make the people vnderstand holy dedes of theyr enioynynge, with whiche they myste make satisfaccyon to godwarde for theyr synnes: when all the scrpyture precheth that Criste hath made full satisfaccyon for our synnes.

More.

Thys is a greate synne lo, that euer any man shold take payne for his synne. Now though yf scrpyture precheth that Criste hath made full satisfaccyon for our synnes: yet wold I sayne that Tyndale sholde tell me where he fyndeth any one place in scrpyture, yf Cristes satisfaccyo for our synnes is in such wyse full, that he wyl there be no payne put vnto vs therfore. Let vs consyder hys owne wordes yf folowe.

Tyndale.

And we myste now be thankefull to god agayne, and kyll the lustes of our flesh with holy workes of goddes enioynynge, and to take paryently all that god sayeth on my bakke.

More.

Thys is well and holpy spoken. But now let passe for thys ones holy Luther and hys holy nonne wyth all theyr holy workes that they worke together, in kyllynge yf lustes of theyr fleshe, in shewyng them selfe thankefull agayne to god.

I wyl aske Tyndale fyrste, whyther suche holy workes as god hath taught hys chyrche to be enioyned vnto hym by hys goodly father/ be not enioyned vnto hym by god. If not, he taketh awaye all the comaundementes of father and mother, prelate & pryncce, that comaundeth any good thyng to be done to goddys honour/ vnto all whych persons in all suche comaundementes, god commaundeth Tyndale and euery man ellys to be obedyent, and accompteth theyr comaundementes

A maundementes for hys owne.

yet yf Tyndale wyl no payne enioyned but by goddes owne mouth / no: suffer nothyng laped vppon hys bakke but yf god trulle by the pakke hym selfe and wryth his owne handes, & bynde it vppon hys bakke wryth a pakfable: then wyl I yet wryt of Tyndale whither god do not enioyne any such holy workes, or lape any such burden vppon y bakkes of repentant synners for the synnes that be passed, & wherof he is alreedy repentaunt.

If Tyndale answere no: then shall we put hym in remembraunce of many places in holy scripture / as well in Exodi, where he promyseth to punyssh the people for theyr idolatry not wrythstandyng theyr repentaunce and hys remysyon to / as in the seconde booke of kynges, where he punysshed kyng Dauid for hys murther and aduowtry not wrythstandyng hys repentaunce / & many places besyde.

2. Regum. 12

Now yf he graunte that god punyssheth the synne not wrythstandyng the repentaunce of the penytent, and the remysyon of his dyspleasure: then graunteth he and so must he graunte, y all be it one droppe of Cristes precyouse blode had ben suffyset to satisfye for all the synmys of this whole worlde / and for all the payne also that were in any wyse dew to the same: yet hath it not pleased hym so to order it. But lest that such shorte forgyuenes, as well of all y payne as of the dyspleasure of god, & of the dedelynesse, or as men myghte saye of the damnable belonyng to the mortall offence / myghte make men wate the worse, and set mych the lesse by synne: he forgyueth at the repentyng and by the shryfte and absolucyon his hygh indygnacyon, wheruppon foloweth y perpetuall banysment from the syghte of his face, and crypyon of hys gloire into the eternall turnment of helle / but he leueth ordynaryly some tempoall payne to be sustayned for the euill acte passed / and that to be suffered eyther here by good workes of penaunce doyng, or other satisfactory paynes or good workes eyther in this worlde here or after thys worlde in purgatory / but yf they be by other folkys good dedys done for them thow goddys goodnes releued. And thys I saye as by good authorytes appereth our lord doeth ordynaryly / not forbaryng hys absolute mercyfull power, wherby he maye do when he wyl what he wyl.

C Now yf Tyndale graunte as he nedys muste, that not

wryth

wythstandynge the repentaunce and the remysyon both / & **A**
 Crystes satisfaccyon also for the eternalyte of the payne, and
 full restytucyon to goddes fauoure / yet there remaineth
 a tempoꝝall payne, oꝝ by good holy woꝝkes other satisfac-
 cyon for the same: then is it not agaynste all scripture (as
 Tyndale sayth yt is) noꝝ agaynst any parte therof neyther,
 that men shall wyth penaunce doyng endeuour them self to
 satisfye for that payne / syth yt is not goddes oꝝdynary plea-
 sure that his passyon shall serue euery man for the satisfac-
 cyon of that payne, bycause yt accordeth not wyth his oꝝdy-
 nary iustyce / lest the fere of all payne utterly taken awaye,
 men were lykely to make lytle foꝛce how boldely they fall to
 synne.

And then yf yt be well done that a man for his synne, wil-
 lingly punyssh hym selfe: why maye he not mekely submyt **B**
 his wyll to the counsaile of his confessour, and take penaunce
 at his hande.

Tyndale.

And yf I haue hurte my neyghbour, I am bounde to soryue my self vnto hym,
 and make hym amendes yf I haue wherewith / or yf not, then to aske hym
 forgyuenesse / and he is bounde to forgyue me. As for theyr penaunce the scrip-
 ture knoweth not of.

More.

He neuer bryngeth in a good worde but for an euyl pur-
 pose. He sayth here very well concernynge our duty toward
 our neyghbours. But he saythe malycyously to make vs
 wythdraw our dutye toward god, for the satisfaccyon of
 the tempoꝝall payne that is dew for our synne, after the re-
 stytucyon to goddes fauour, and the eternalyte of the payne **C**
 forgyuen. And that payne god hath not oꝝdernd of comen
 couste to be satisfied, by the onely merytes of Crystes pas-
 syon / but yf mennys woꝝkes wrought with his grace be ad-
 ded therunto.

Tyndale.

As for theyr penaunce, the scripture knoweth not. The greke hath metanoia
 and metanoite, repentaunce and repente, or forthynkyng and forthynk / as we
 saye in englyshe, yt forthynketh me or I forthynke, and I repent or yt repen-
 teth me, and I am sory that I dyd.

More.

Tyndale here bereth vs in hande that the scripture spe-
 keth not of penaunce / bycause hym selfe geueth the greke
 worde a nother englyshe name. And bycause that Tyndale
 calleth

3 calleth yt forthynkyng and repentaunce: therfore all englyshe me haue euer hether to, myssused theyr own langage in callinge the thyng by the name of penaunce.

Now as for the worde penaunce what so euer the greke worde be: yt euer was and yet yt is lawfull inough (so that Tyndale geue vs leue) to call any thyng in englyshe by what worde so euer englysh men by comen custume agre vpon. And therfore to make a chaung of the englyshe worde, as though y all Englande shold go to scole wth Tyndale to lerne englyshe/ is a very frantique folly.

But now the mather standeth not therein at all. For Tyndale is not angry wth the worde but bycause of the mater. For this greueth Luther & hym/ that by penance we vnderstande when we speke therof so many good thynges therein/ **B** & not a bare repetyng or forthynkyng onely, but also euery parte of the sacrament of penaunce, confessyon of mouth, contricyon of herte, and satisfaccyon by good dedis.

For yt we called it but the sacrament of repentaunce, and by that worde wolde vnderstande as mych good therby as we now do by the worde penaunce: Tyndale wold be than as angry wth repentaunce as he is now wth penaunce. For he hateth nothyng but to here y me shold do any good.

We haue for our poore englyshe worde penaunce, the vse of all englyshe men syth penaunce fyrste beganne amonge them. And that is authoryte inough for an englyshe word/ excepte Tyndale wll bynde vs to fetch authoryte of reaso for euery worde of euery langage, out of Albert de modis significandi/ bycause that frere Luther, frere Hupfryn, and frere **C** Lamberte, haue so soze sed theyr study vppon Alberte de secretis munerum. And yet yt he wll nedys prece vppon vs therewith: we maye saye that we take in penaunce of the latyn worde penitentia, whyche the chyche bleth for the same sacrament/ or we maye saye that the worde penaunce is derpyed and cometh of the worde payne, whyche bothe in harte, in worde, and in dede, the penitent sholde indeuour hym selfe to conceyue and sustayne for his synne. But this is it that Tyndale so soze doth abhorre. For he consequentely sayth.

Tyndale.

So now the scripture sayth repent or let yt forthynke you, and come and bye leue the gospel or gladtydynges that it broughte you in Crys/ and so shall all be forgyuen you and haue forth lye a new lyf.

More

5

Here

Here semeth a godly thyng, and is in dede very dene-
lysshe. For the wordes that be spoken to the hethen to come
to crystendome/in thentre wherof at baptysme they be new
regendred to god, and clenfed clene & purged from all spot-
tes: these wordes draweth Tyndale to them that be cryste-
ned all redy, & kepe theyr bylese still, and yet fall into dedely
synne agayne. For whose recōpynacyn agayne to god, our
lord hath of hys goodnesse instituted the sacrament of pe-
naunce / wpythout whyche they after baptysme fall agayne
to synne, do lese the frute of theyr baptysme yf tyme serue
them to take it.

And therfore sayth holy saynt Hierom, that the sacramēt
of penaunce is the boorde vppon whyche a man geteth to
londe and saueth hym selfe after the shyppe wake. whyche
wordes of hys, Luther in hys boke of Babilonica soze dys-
prayseth. For saynt Hierome sheweth that the sacrament of
baptysme is the shyppe, and was fygured by the shyppe of
Noe, out of whyche there was no man saued. And when a
man breketh the shyppe of hys baptysme in the storme of
tentacyon, and falleth into the depe see of synne: then hath
he yet hys remedy prouyded by god, yf he catche holde vppon
y boorde of the salte sacrament of penaunce & so stowme/
and god wyll helpe whyle he laboureth hym selfe to lande.
But Luther and Tyndale wolde haue vs wene that after
baptysme there nedeth no more but repent / and by and by
all is gone agayne and clene washed awaye, synne & payne
eternall and temporall and all togyther / and y man in lyke
case as when he came fyrste fro the fonte.

But who so consyder well the wordes of saynt Paule in
the fyrte chapyter vnto the Hebrewes, shall fynde it farre
vnylike / where saynt Paule sayth in thys wyse: It is impos-
syble that they whyche haue ben ones illumyned, and haue
tasted the heuenly gyfte, and haue ben made partekers of y
holy goost, and haue also tasted the good worde of god and
the powers of the worlde to come, & then are slyden downe:
sholde be renewed agayne by penaunce, crucyfeng agayne
to them self the sonne of god, and hauyng hym in derysyon.

Here sheweth thys blessed apostle Paule that the dedely
synne comytted after baptysme / putteth a man in that case,
that it shall be very harde (for so is impossyble somtyme ta-
ken in scripture) by penaunce to be renewed agayne / that
is to wpt to come agayne to baptysme or to the state of bap-
tysme,

into knowlege, & penaunce into repentaunce.

clxxx

I tpsme, in whypche we be so fully renewed, and the olde synne so fully forgyuen, that we be forthwyth in suche wyse innocētes, that yf we dyed forthwyth, there were neyther eternall payne nor tempoꝝall payne appointed for vs, that is to wyt neyther helle nor purgatoꝝy. But that dedely synne comyt- ted after baptyſme / is very harde by the sacrament of pe- naunce, confellyon, contricyon, and greate payne taken to, to brynge vs agayne in the case, that the tempoꝝall payne dew therfore in purgatoꝝy, shall be worne all out by our pe- naunce done here. In all whypche thynges we neuer exclude the specyall pryuylege of goddys absolute mercy. For by hys myghty mercy the thyng that is impossyble to man, is not impossyble to god / as our sauyour sayth in the gospell of Mathewe. But **I** speke of the ordynary course of hys Mat. 19 comen ordynaūce, in whypche is excepted also the prayours and good dedys / wyth whiche any man is besyde hys owne penaunce holpen and releued wyth the good dedys of other mennys cheryte, or p̄ sp̄rytuall treasour of Crystes chyꝛche vppon good cause applyed, conueniently towarde the rede- mynge of hys tempoꝝall payne. But ellys **I** save by the au- thoꝝyte of saynt Doule in thys place / yf it shall be very hard for a man by penaunce wrought in grace, to be restored a- gayne to the state of baptyſme clere from all payne dew for the synne.

For syth the sacrament of baptyſme whypche regenereth vs and maketh vs new creaturys, doth not so fully apply p̄ passyon of Cryste for our satysfaccyō, that it so dyschargeth vs from all the payne of synne, but yf we sustayne yet euery **C** man for hym selfe the paynefull twych of bodily deth: we maye well byleue the apostle in thys place, that the payne tempoꝝally dew to our actuall synne comyncted after bap- tysme, is not so sone worne out and payed by penaunce, but that it is as saynt Doule sayth, a thyng very harde to do. For the sp̄rytuall creature whypche baptyſme begeteth and createth of new: penaunce syndynge by synne agayne all to frusshed, plastereth and patcheth vppe and maketh mych worke to cure the wounde and brynge it to a scarre.

I coude for my parte be very well content, that synne & payne and all were as shortly gone as Cyndale telleth vs. But **I** were lothe that he deceyued vs yf it be not so. And therfore to the entent it may the better appere that penaūce is necessary, and that to retourn to god and cleue to be for-

Johc. 2.

gyuen, is not so lyght a thyng as Tyndale maketh it / but that the chyche of Cryste appoyntynge payne for the synne, and not a bare forethynkyng or repentaunce as Tyndale wolde haue it, is therein taughte by the holy spyryte of god: let euery man consyder in what wyse the prophete Joell describeth the maner, wyth whyche man sholde retourne to god agayne after synne. The lord sayth, retourne to me wyth all your harte in fastynge, in wepyng, and weplyng. Teare your hertes and not your garmentes, and retourne to your lord god. for he is benygne and mercyfull, pacyēt, and plentuouse of mercy, and redy to forgyue synne.

Tyndale.

And yet wyll I solow yf I repente in the herte / that I shall do no more so wyslyngly and of purpose.

More.

In these few wordes there are many doutes. fyrste how Tyndale taketh repentyng in the harte / whether he meane that who so repēteth in his harte shall no more do so agayne wyllyngly and of purpose, as longe as he so repenteth, or ellys that who so repent onys in his harte, shall neuer cease to repente / or though he do, shall neuer yet do more so wyllyngly and of purpose whyle he lyueth. And yf he meane in the fyrste manner, his wordes be lytle to purpose. for yf he graunte that though he repent at one tyme, he may cease to repente at a nother, and then do as euill as he dyd, and be as euill as he was: then had I as leue that he sayed þ man whych onys repēteth, wyll do so no more as long as he doth so no more, and wyll be good styll tyll he be nought agayne

Now yf he meane in the secunde manner, that who so repenteth onys in his harte, can neuer after cease to repente as long as euer he lyueth / or though he cease to repent shall yet as longe as euer he lyueth, neuer wyllyngly and of purpose fall to synne agayne: the epyther of all that fall to synne agayne, that is to wyte of all crysten people allmoste, there was neuer none that euer repented in harte / or ellys who so euer haue onys repented in his harte, all þ synnys that euer he doth after he doth none of them wyllyngly / or at the leste he doth them not of purpose, but bntwytyngly by chaunce & mysshappe, ere euer hym selfe beware therof at aduenture sodaynly.

Now yf he saye that neuer any whych do synne agayne, dyd hartely repente byfore / and then that he requyre no lesse then

A then herty repetaunce of man for his recōcylyacyon to god: he preacheth vs no gōspell nor telleth vs no glad tydynges, but the heuēste tydynges that euer man tolde. For then he telleth vs playne y of all cristen people there is almost none that standeth in state of grace lenger then the lakke of reason excuseth the defaute of his dede/ or that the lakke of lyfe leueth hym no tyme to synne agayne after his repetaunce. For we playnely se that such as repent fall agayne to synne/ and so by hym they neuer so repented that euer they were reconcyled agayne to god in all theyr hole lyfe. And then were there also mych doute of theyr deth. For though yt be good in some case, yet were yt not good alwaye that euery man were ouer bolde vppon the sodayne grace that y these gate at lasse, that honge on the crosse at Crystes ryght hande.

B And yf Cyndale wene to make the mater more easi, by cause he sayth he that repenteth in harte wyll do so no more, meanyng that he wyll no more fall to that kynde of synne: this wyll not serue hym. For he falleth out of goddes fauour and the state of grace by the commyttyng of any other synne that is vppon his damnacion forboden. And therefore yf harty repetaunce be able for euer to kepe hym from one kynde/ yt muste be able to kepe hym fro euery kynde of lyke dedelynesse, or ellys yt suffyleth not.

Now to the tother poynt. If Cyndale thynke to ease all the mater by this that he sayeth not, that he whiche repenteth in harte shall do so no more / but that he shall do so no more wyllyngly and of purpose: then ysleth there a nother doute what he calleth wyllyngly and of purpose.

C He hath as yt seemeth some other vnderstandyng of this worde wyllyngly, then other men haue. We saye that yf he do yt not wyllyngly / he synneth not at all yf his wyll nothyng do therein at all, except yt depende vpon some other synne of hym selfe done wyllyngly byfore/ as where a man synfully falleth in dyonkenesse or in franke, and then dyonken or frantke both harme / or where as one man geueth other occasyon of ruyne, as Cyndale dothe, when men be burned here wth his boke, and after damned for his here syes, such me pcraduēture as he neuer knew / and yet fallen all theyr dethys both of body and soule in Cyndailes nekke. For as holy saynte Iustayne sayeth / the heretike that is a teacher and a setter forth of heresy, though he be depe damned in hell: shall neuer yet knowe the bittermoste of hys payne

payne tyll the daye of dome. For as many men as byfore þat day be damned for his herespes: shall euer as they come to hell more and more encrease his payne.

But ellys I saue, where a man hath no wyll in the dede, nor in the occasion therof/ there is he as I thynke no partener in the synne. I wote not what Tyndale meaneth by wyllyngly and of purpose. For he is wonte to reken as though there is nothyng done wyllyngly þat is done of strapletre/ nor I can not tell what he calleth purpose/ how longe tyme serueth after his rekenyng to make yt done of purpose.

But this I wote well, allbe yt that there be degrees & circumstances that aggreue the synne & make it more weyghty/ as when yt is in the mynde longe contynued, & done of pure malyce, and such other thynges: yet yf these lakke so the damnable dede þat god hath forbode to be done in dede, by hym that is not agaynste his wyll forced there vnto/ this call we wyllyngly done, & saue that he synneth dedely that so doth, all though he neuer purposed him selfe longe byfore vppon yt. As yf a man mete a nother and kyll hym sodenly for an angry worde/ or mete a mayden sodenly and so defloze her: this wolde I call wyllyngly, but yf she were so stronge or had so mych helpe that she rauyned the manis maydenhed, and dysuowred hym by force.

Now such thynges as these be, we dowte not but þat folke haue fallen to agayne after repentaunce and after penauncs to/ and such as haue ben by the sacrament of penance restored vnto the state of grace. And syth that these be damnable, whyther they be byfore purposed or no: therefore yt is partly false partly folysch that Tyndale sayth, that who so repent in herte shall neuer do so more wyllyngly and of purpose/ syth he that hath repented in harte may do so agayne wyllyngly and of purpose to/ & he that byd yt not of purposed purpose, doth yt yet for all that damnable yf he do yt wyllyngly.

And for conclusyon though yt may be sayed by good men of good mynde in exhortacyon to perseuerance in good workes, agaynst the lyghtenes of such as fall shortly to synne agayne, that they repente not but make, bycause they lyghtenes geueth occasyon and coniecture so to thynke and say: yet to put yt for a rule and a surtye as Tyndale dothe, that who so repeteth onys in harte shall neuer synne agayne wyllyngly & of purpose/ & that they that synne agayne wyllyngly

into knowlege, & penaunce into repentaunce.

clviii

Ingly and of purpose dyd neuer repent in harte, is very false doctryne & a very playne herespe.

Cyndale.

And yf I beleued the gospel, what god hath done for me in Crisse: I shold surely loue hym agayne, and of loue prepare my selfe vnto his commaundement.

Moz.

It is vndoubtedly a very good occasyon to moue a man to loue god agayne, when he beleueth & loue that god hath to hym, and the thynges that of very loue god hath done for hym. But yet it is not trew that Cyndale sayth, that euery man whiche beleueth thys loue, doeth so loue god agayne, that of loue he preparerth hym selfe vnto goddys commaundementes. I dare say that saynt Peter loued hym well, and yet he bothe forsoke hym and forswore hym to. But a man & well beleued sholde peraduenture prepare hym to goddys commaundementes, yf neyther the worlde the fleshe, nor & deuill drewe hym bakke, nor suche heresyhes worse yet the all thys, pulled the rote of right belefe out of hys harte. And how standen the wordes of Cyndale wyth Luthers holy doctryne, whiche he pretheth agaynst the lybertye of manys fre wyll, wherof yf man haue none, as they herespe teacheth: then how can it be trewe that a man can of loue prepare hym selfe to the commaundementes of god?

And synally yf it be trew that Cyndale sayth / that is to wote that yf he beleued the gospel he sholde surely prepare hym selfe to the commaundementes of god / and then yf thys be trew therwith as in dede it is, that he that doeth (as Cyndale doeth) infecte hys neighbours wyth dedely possened heresyhes agaynst the blessed sacramentes, & therby maketh theyr bodys be burned in erthe wyth hys bokes, and theyr soulys burned in helle wyth hys heresyhes, is the most traitorous dyspyler of goddys commaundementes that can be deuysed: it foloweth very clerly that Cyndale beleueth not the gospel at all, and surely no more he doeth.

And now cometh he and sayth, that I knowe that all & he hath sayd so: hys defence in & chaunge of chyrch, preste, grace, cheryte, penaunce, and suche other is trew: bycause I knowe as he sayth the greke afore hym / where as I by suche lytle knowlege as I haue of greke latyn and of our owne englyshe tonge together, knowe hys defence bothe very false and folysh. And that haue I so clerly proued, that to the pertrayunge of bothe hys saythes and hys foly,

there shall not greatly nede þ knowledge of thye tonges nor twayne neyther / but an indifferēt reader that vnderstandeth englyshe, and hath in hys hed any reason or naturall wyt. For all be it that the more lernynge the reader hath, the more madnesse he shall perceyue in Tyndales defence of these thynges afore remembred : yet he that hath wyt and no lernynge at all, shall clerely perceyue inough.

And to that entent onely haue I taken the labour to answer hys defence, to make it open to lerned and vnlerned bothe, that he byngeth to the mater after hys two verys mulynge thereupon, neyther insyghte of any substancall lernynge, nor yet any proue of reason or naturall wytte, but dnelly a rashe malpiciouse frantike brayde furnished with a bare bolde assercyon and aspyracyon of false poysoned heresyes. For sayunge to make thys appere / I neded not to touche those poyntes at all. For every man well knoweth þ the entent and purpose of my dyaloge was none other, but to make the people perceyue that Tyndale chaunged in his translacyn the comen knowen wordes to the entent to make a chaunge in the fapth. As for ensample that he chaunged the worde chyrche in to thys worde congregacyon, bycause he wolde bynne it in questyon whyche were the chyrche / and set forth Luthers heresye that the chyrch whyche we sholde byleue and obaye, is not the comen knowen body of all crysten reames remaynyng in the fapth of Criste, not fallen of nor cut of wyth heresyes / as Boheme is and some partes of Germany : but that the chyrche whyche we sholde byleue and obay, were some secrete vnknewe sorte of euill lyving and worse byleuyng heretykes. And that he chaunged preste into senior / bycause he enteded to set forth Luthers heresye techynge that presthed is no sacrament / but the offyce of a laye man or a laye woman appointed by the people to preche. And that he chaunged penaunce into repentynge / bycause he wolde set forth Luthers heresye techynge that penaunce is no sacrament.

So thys beynge þ onely purpose & entent of my dyaloge : Tyndale cometh now and expressely confesseth the same thyng that I purposed to shew. For he techeth & wyrteth openly those false heresyes in dede, that I sayed then he enteded after to do / so that hym selfe sheweth now that I dyd then shewe the people trewth / & then neded I to make none answer, syth hys owne wyrtynge sheweth that he made his translacyn,

into knowlege, & penaunce into repentaunce.

clxx

I translacon, to the entent to set forth suche heresyes as I sayed he dyd.

For as for that that Tyndale calleth them none heresyes but the very sayth, forceth me but lytle/ for so hath every heretique called his owne heresyes syns crystedome fyrste by-ganne. But for all that the deuyl will be the deuyl though Tyndale wolde call hym god.

B And I made my boke to good crysten people that know such heresyes for heresyes / to gyue the warnynge that by scripture of his owne false forgynge (for so is his false translacon, and not the scripture of god) he sholde not bygyde them, and make them wene the thyng were otherwyle then yt is in dede. For as for such as are so madde all redy, to take those heresyes for other then heresyes, and are thereby them selfe no saythfull folke but heretiques, yf they lyst not to lerne and leue of, but longe to lye styll in theyr false bylyfe: yt were all in vayne to gyue them warnynge thereof. For when theyr wylls be bent thereto, and theyr hertys set thereon: there will no warnynge serue them. And therefore syth Tyndale hath here confessed in his defence, y he made suche chaunges for the settinge forth of suche thynges as I sayed: yt is inough for good cristen men that know those thynges for heresyes, to abhorre and burne vppre his bokes and the lykys of them wyth them/ so that as I say I neded none answer to all his defence at all, sayynge to make as I haue done, both lerned and vnlerned folke perceyue hym for an vnlerned sole. And yet defendynge hym self so fonde ly, and teachynge open heresyes so shamefully: he sayeth yt appereth that there was no cause to burne his translacon, wherein such chaunges founden as ye se, and beyng chaunged for such causes as hym selfe cofesseth/ that is to wyt for a solidacyone of such pestilent heresyes as hym selfe affermeth & wyrteth in his abomynable bokes: he myghte mych better yf he cut a manys throte in the open strete, say there were no cause to hange hym but bydde men seke vppre hys knyfe & se yt hym safe. This myght he in good sayth myche better saye then, then he maye now say that there is no cause to burne his translacon. wyth y falsed wherof and his false heresyes brought in there wythall: he hath kyled and destroyed dyuerse menne, and maye hereafter many, some in body, some in soule, and some in both twayne.

And therefore wher as in the ende he loketh so mych to me, y

me, þ he forgeteth hym selfe / and makynge me a nother holy **A**
 sermone of my couetousnesse, my great aduantage in ser
 uynge in falsed myne obstynate malyce agaynst þ trewth: he
 forgeteth in the meane whyle þ his owne malyce is agaynst
 the trewth in such manner obstynate, that he doth as the de
 uell dothe, endure payne for the mayntenaunce of hys false
 deuelyshe heresydes agaynst the trewth / and putrynge me in
 mynde agayne of the false prophete Balaam and his euill
 ende, and that all suche respyters of the trewth come at laste
 vnto an euill deth: he forgeteth in þ meane whyle þ double
 deth that his felowes heretyques comenly come vnto, fyrst
 by fyre in erth, and after by fyre in hell / saue they that at the
 tyme renounce his deuelyshe heresydes, & so escape the tother.
 Tyndale therefore where yt lyketh hym to lyken me to Ba-
 laam, Pharao, and to Judas to, syth the pyttie of all hys **B**
 processe standeth in this one poynte, that his heresydes be the
 trew fayth, and that the catholyque fayth is false / that the
 holy dayes nor the fastynge dayes no man nede to kepe / that
 the dyuine seruyces in the chyche is all but superstycyon /
 that the chyche & the ale howse is all one saupnge for such
 holy preachynge / that men haue no fre wyll of theyr owne to
 do nother good nor yll / þ to reuerence Crystes crosse or any
 saynts ymage is idolatry / that to do any good worke, faste,
 geue almyse, or other, with entent the rather to gete heuen,
 or to be the better rewarded, there is dedely synne afore god
 & worse then idolatrye / to thynke þ the masse may do menne
 any good mo then the preste hym selfe, were a false helpe /
 a false fayth also to pray for any soule / great synne to shryue
 vs or to do penaunce for synne / freeres may well wedde non
 nes and muste nedes haue wyues / and the sacramentes of **C**
 Cryste muste serue for Tyndales testynge stoke: these be
 the trewtches that Tyndale preacheth. And bycause I call
 these trewtches heresydes: therfore Tyndale calleth me Ba-
 laam, Judas, and Pharao / and threteneth me soze wyth þ
 vengeaunce of god and wyth an euill deth. What deth eche
 man shall dye that hangeth in goddes handes / and martyrs
 haue dyed for god, and heretykes haue dyed for the deuill.
 But syth I know yt very well and so doth Tyndale to, that
 þ holy sayntes dede byfore these dayes synnys Cristes tyme
 tyll our owne, byleued as I do / that Tyndales trewtches be
 starke deuelyshe heresydes: pf god geue me the grace to suf-
 fer for sayeng the same / I shall neuer in my tyght wyll
 to dye

into knowlege, & penauns into repentauns.

clxxi

I to dye better. And therfore syth all the mater stādeth in this
poynte alone/ that yf his heresyes be the trew sayth, then I
stande in parell/ and yf they be a false sayth, I maye
be safe inought: lette hym leue his sermon hat-
dely for the whyle, and fyrste go proue
his lyes trewe, and then come a-
gayne and preache, and fre
re Luther also & his
lemman wyth
hym to/
and then may
the geese proude
the fore a pul-
pette.

Here endeth the seconde boke, in whyche is
confuted Tyndales defence of his
false translation of the new
testamente.:

The thyrde boke,

cxxxiii

Here after foloweth the thyrde boke, in whiche be treated two chappters of Tyndales boke/ that is to wyt whether the chyrche were before the gospel, or the gospel before the chyrch/ & whether the apostles leste ought vntowryten, that is of necessitye to be beleued.

whether the chyrche were before the gospel, or the gospel before the chyrche.



Tyndale hath all this whyle wryth his defence of chaungynge chyrche and other thynges vsed in the chyrch, malyciously by hym chaunged in his translacyō/ kept vs as it were still stryngynge wryth hym in the chyrche porche. But now haue I wonne the porche vppon hym/ and we be comen to ioyn together wythin the chyrche. for now takynge hys translacyon for damnable as it is/ we be comen to trye betwene vs the falsed of hys pesty lent herespes concernynge the chyrch and the worde of god, by the spryde of god taughte vnto hys chyrche/ wryth which herespes he corrupteth the worde of god, and wryth poyson infecteth hys chyrche/ as I haue before manifestely declared, bothe concernynge Cristes holy sacramentes and diuerse other artycles of Cristes sayth.

But for as much as by the dyscourse of my dialoge, I proued clerely that nothyng can be sure & certayne amonge crysten men, not so much as the holy scripture it selfe, but yf we beleue the chyrche/ and I proued also that the chyrch of Criste can not fall in dampnable errour, but hath ben, is, & euer shall be, taught by the spryde of god euery necessary trowth to the blyse wherof god wyll haue them bounden/ and that this chyrche is and euer hath ben taughte by the worde of god partely wryten and partely vntowryten / and yf those two wordes are bothe of one authoryte / and synally dyd I proue that the very chyrche of Criste here in erthe whiche hath the ryght sayth, and whiche we be bounden to beleue

byleue and obaye is thys bnyuersall knowen people of all
 crysten nacjons that be neyther put out noꝝ openly depar-
 ted out by theyꝝ wylfull scylmes and playnly professed he-
 resyes/and that Luthers chyrche & all the chyrches sprong
 out thereof, wyth all the prophetes and patryarches of the
 same, as Suinglius, Butzer, Balthasar, Otho, frere Hups-
 kyn, frere Lambert, and Tyndale, be the synagoge of Sa-
 than and seruauntes of the deuyl: nowe cometh me Tyndale
 and perceyvinge hym selfe soze bounden to the stake
 wyth the strength of thys chayne/begynneth to wrythe and
 wrestle and fareth sowle wyth hym selfe, to loke yf he coude
 breke any lynke therof. where about for as mych as he seeth
 that all the rable of heretykes haue longe labored of olde/
 and yet theyꝝ bokes vanelshed awaye to þe deuyl with them
 selfe/and that the deuell hath of theyꝝ dry asshes reysed by
 an hundred sortes of new sectes of heretykes, mych more
 blasphemouse then euer were the olde: he hath ouerlooked
 studyously all theyꝝ bokes/and wyth all the popsen that the
 deuyl hath put in them hath stuffed hys mouth full, to spet
 it out agayne agaynste god and hys holy sacramentes, and
 all good cryste people whom he laboꝝeth to infecte with the
 fury, that they sholde not knowe the very chyrche of god
 whereof them selfe be membes / but wolde make them so
 madde as to byleue that the chyrche of god were some one
 sorte of an hundred sectes of heretykes, & no marke among
 them all why more the one then the tother / where as they
 muste and do in thys poynte all agree, that they be all
 false saue one, and the trowth is in dede that they be false
 euerychone.

Now to knowe that the nerer Tyndale cometh to the
 mater, the foꝝther he fleeth from þe trowth / and hydeth hym
 selfe in the derkenesse of the deuyl, walkynge with a sconse
 of a dymme lyghte to make men weie he wolde shewe them
 the way, and ledeth them clene awry: ye shall here how bol-
 dely he begynneth/and after shall I so shew you the mater,
 that euery chylde shall perceyue hys bolde wryly folw to
 come of no good truste in hys cause, but lakke of wytte and
 shame.

Tyndale.

Whether the chyrche were before the
 gospel, or the gospel be-
 fore the chyrche.

Another

An other dowte there is, whether the chyrche or congregacyon be before the gospel, or the gospel before the chyrche. whiche questyon is as harde to solve, as whether the father be elder then the sonne, or the sonne elder then his father. For the hole scrypture and all bysenynge berter testysye, that we are begottē thow the worde. Wherefore yf the worde begette the congregacyon, and he that begetteth is before hym that is begotten: then is the gospel before the chyrche. Paule also Romano. ix. sayth: how shall they call on whom they beleue not. And how shall they byleue without a preacher. That is, Cryste must firste be preached ere men can byleue in hym. And then it foloweth, that the worde of the preacher muste be before the sayth of the byleuer. And therefore in as mych as the word is before the sayth, and sayth maketh the congregacyon: therefore is the worde or gospel before the congregacyon.

More.

Blo he that redeth this and hereth not than were, excepte hym selfe be well ctyped in the mater: maye weene that Cyn- dale in these wordes had quyt hym selfe lyke a man, & borne me ouer quyte/he solucth the obieccyon so playnely, & play- eth therewith so pleasauntely. But now when ye shall vnder stande that neuer man was so madde to make thys obieccy- on to Cindale but hym selfe: then shall ye laughe to se that he wrestelet h all alone & gyueth hym selfe a fall, and in hys mery solucyon morketh also no man but hym selfe.

I sayed in my dyaloge that the chyrche was before the gospel was wrytē, and that the sayth was taught and men were baptyzed, and masses sayd and the other sacramentes mynystred amonge crysten people, before any parte of the newe testament was put in wrytyng / and that this was done by the word of god vnwryten. And I sayed also there, and yet say here agayne / that the ryght sayth whiche Adam had and suche as in the same sayth succeeded hym, longe ere wrytyng beganne, was taught by the worde of god vnwry- ten / and so went from man to man, fro the father to þ sonne by mouth. And I sayed that thys worde of god vnwryten / is of as greate authoryte as is the worde of god wryten.

I shewed also that the chyrche of Cryste hath ben, is, and euer shall be, taught and instructed by god and hys holy spyryt wyth hys holy worde of epyth kynde / that is to wyt bothe wyth hys worde wryten and hys worde vnwryten / and that they whiche wyl not byleue goddes worde but yf he put it in wrytyng, be as playne infydeles as they yf wyl not byleue it wryten / yth goddes worde taketh hys autho- ritye of god that speketh it, and not of man that wryteth it.

I ii.

And

And there is lyke suertye and lyke certayne knowledge of the worde of god vnwryten as there is of the worde of god wryten / syth ye knowe neyther the tone nor the tother to be the worde of god, but by the tradycyon of the chyrche. which chyrch as all crysten men byleue, and the scripture sheweth, and saynt Austayne declareth, and Luther hym selfe confes seth, and the deuyl hym selfe sayeth not nay / the blessed spy rite of god hath in wardely taught, teacheth, and euer shall teache, to know iudge, and dyscerne the worde of god from the worde of man / and shall kepe the chyrche from errour ledynge in to euery trouthe / as Cryste sayth hym selfe in the .xvi. chapyter of saynt Iohns gospel. whych he dyd not yf he suffered the chyrche to be dampnably deceyued in takynge the worde of man for þ word of god / wherby it sholde in stede of scrupce to be done to god, fall in vnsapthfulnes, and wryth idolatry do scrupce to the deuyl.

And therfore I shewed in my sayd dyaloge / and yet the knynges hyghnes mych more playnely shewed in hys moste crudyte famous boke agaynst Luther out of which I toke it : that the word of god vnwryten is of as grete authoryte, as certayne, and as sure as is hys worde wryten in the scripture / whyche poynt is so faste and sure pyched vppon the rokke our sauour Cryste hym selfe, that neyther Luther, Tyndale, nor Huskyn, nor all the hell houndes that the deuyl hath in his kenell, neuer hytherto coude, nor whyle god lyueth in heuen and the deuyl lyeth in hell neuer hereafter shall (barke they, bawle they neuer so faste) be able to wreste yt out.

And that they be all as I tell you so feble in this popite, whereuppon the effecte of all theyr hole heresies hangeth (for but yf they beyngquysh this one poynt, all theyr heresyes fully be burned vppon and fall as flatte to ashen as yt were all moyle all obstinate heretyques dyd ye maye se a clere proue by these wordes of Tyndale, whyche he hath sette so gloriously forth in the fore fronte of his batayle, as though they were able to wyne the hole felde. For where as I sayed þ the gospel and the worde of god vnwryten was byfore the chyrche / and by yt was the chyrche begonne, gathered, and taught / and that the chyrche was byfore that the gospel þ now is wryten was wryten, that is to wyt byfore any parte of the gospel was wryten / for as for all þ hole gospel that is to wyt all the wordes of god that he wold haue konnen, byleued

I byleued, and kepte, was yet neuer wyten: this beyng the thyng that I sayd, Tyndale wyth all the helpe he hath had of all the heretyques in Almayne this two or thre yere to gether / is yet in such dyspayre to be able to matche therewith, that he is wyth shame inough sayne to forgete that I sayed the chyrche was byfore the gospel wyten, whyche thyng hym selfe can not denye, and is sayne to frame the doute & make the obieccion / as though I had sayed that the chyrch had bene byfore the gospel and the worde of god vntowten / wherof hym selfe knoweth well that I sayed clene the contrarye. And therfore good readers haupnge this thyng in your remembraunce: take now the payne to reade Tyndales wordes agayn, and ye shall haue a pleasure to se how fondely he iugleth afore you. For now his craftie opened & declared vnto you: ye shall perceyue y he playeth nothyng clene / but fareth lyke a iugler that conuayeth his gallyes so craftely, that all the table spyeth them.

Tyndale.

And agayne as the ayer is darke of yt selfe, and receyveth all her lyght of the sonne: euen so are all mennes hertes of them selfe darke wyth hyer, and receyue all theyr trewth of goddes worde, in that they consent thereto.

More.

And this lyketh me very well / and so myche the better by cause that the goodnesse of god causeth Tyndale to speke these wordes, nothyng touchyng the mater for any reprofe of my boke / but onely reprouynge hym self and condemnynge all his hole secte. For I neuer sayed, nor no man ellys as I suppose neyther crysten nor hethen / that god taketh hyr trewth or his lyght of man but man of god. And therfore this holy sermon he spendeth but in waste / sayunge as I sayde for the condemnynge of hym selfe and his secte.

For syth yt is trew that by the lyght of god as Tyndale here confelleth, mennes hartes be clenched from lyes a false oppnyons and from thyngyng euill good, and therfore fro consentynge to synne / and we se well that Tyndale and all hyr secte be sette all vppon herelyses a false blasphemouse lyes, and thynke (yf they thynke as they saye) bothe euill good & good euill / for they call Cristes sacramentes euill and Luthers lechery good / and so not onely cōsent to synne but also commytte and defende and teache the whole dede synkyng se of synne: yt foloweth by Tyndales own holy sermon here, that his owne herte and the hertes of all hyr

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whether the chyrche were byfoze the gospels,

whole secte be the darke ayer of hell/ from which the lyght of
goddes owne glo: pouse sonne that came to geue lyght in to
p darke ayre of this erth, hath farre wythd: a we his beyns.
And this hath Tyndale wyth his owne holy wordes deuy:
sed of none occasyon/ and farre from the mater but onely to
shew p glo:ye of his hygh sprituall pharse: nothyng done
at all but geuyn hym selfe a fall, and thowen all hys ma:
ter in the myre.

yet hath he one worde, by whyche it appereth that whyle
he saw hym selfe fallen: he wolde pull downe other men in
to the myre to hym. For yf ye consydet hys wordes/ ye shall
se that he cowcheth them in suche wyse, that he wolde make
men wene that where so euer there were a trew bylese and
falle oppnyons taken awaye/ that there it muste nedes be p
men shall not consent to synne. whyche thyng he doeth for
the colour and cloke of theyr false oppnyon, by whyche they
teche that sayth alone allwaye suffyleth/ wherin when they
synde them selfe so shamefully confuted and conuicted, they
be loth to seme to fle by day, and therefore they fle by nyght
and retrete them selfe in the darke/ making as though they
were mysse taken and ment no thyng, but that who so haue
a ryght byleue & not a false oppnyon, it can not be but that he
must nedys do well as Tyndale sayth here, p he which doth
not byleue euill to be good, he shall neuer consent to synne.

As it is a greate foly to asserme thys/ so were it all mooste
as mych foly to cofute thys. For who is there that thynketh
that to kyll a man for hys money is no synne and yet many
wretches do it. who thynketh that aduowtry is no synne, &
yet many wretches do it. who thynketh p to wedde a nonne
is no synne/ I dare sape not euyn these wretches them self p
wedde them, but they verily know it for synne and yet the
wretches do it. And therefore thys tale of Tyndales is but a
very folyfhe heresye.

Tyndale.

Iohn. xviij. Sanctifye them o father thorow thy trewth. And thy worde is
trewth. And thus thou seyst that goddys trewth dependeth not of man. It is
not trew bycause man so sayth or admitteth it for trew.

More

whereof serueth all this whyle no man sayed p contrary.

Tyndale.

But man is trew bycause he byleneth it, testifyeth, and gyueth wytnes in hys
harte that yt is trew.

More

I

More.

Now perde thys is not alway trew. For saynt Peter hym selfe was not trew, when he testyfied & gaue wytnesse wth hys mayster in his harte, and yet forswore hym openly wth hys mouth. And Judas beleued in hys harte that goddys worde was trew/and yet was hym selfe not trew but a false thefe and a false traytour to. And now adapes also be there many false theufs and traytours vnto god, false heretykes I meane, that by the worde of god beleue and wote well enough that it is abomyable thefte and sacrilege for a frete to wedde a nonne/and yet as false harlottes bothe, do and teche the contrary to theyr owne bylese.

Cyndale.

B

And Cryste also sayth hym selfe Johā. v. I receyue no wytnesse of man. For if the multitude of manys wytnesse myghte make ought trew: then were the doctryne of Machomet truer then Crystes.

More.

Now cometh he sumwhat to hys purpose in dede/ but he cometh to a full shrewde purpose. For by these wordes of Cryste in the fyfth chapyter of Johā/ he wolde make it seme that there sholde no credence be gyuen to þe chyrche because they be men/ and therefore can not as Cyndale sayth here wytnesse vnto Cryste nor hys worde. fyth Cryste sayth hym selfe I receyue no wytnesse of man. To thys purpose hath he brought forth all hys gaye paynted processe byfore / the glytteryng wherof he hopeth sholde so dase our eyn, that we sholde not se the falsed of hys shorte sodayne conclusiō, in whych he knytteth by Cryste and Machomet together, to confounde the credence and authoryte of Crystes chyrch.

C

But good crysten readers, dyscretyng for þe whyle Machomettes doctryne wth whom Cyndale maye make a matche: I shall shewe you what fraude and decept Cyndale here useth, bothe in the translatyng and in the interpretyng of these wordes of our sayntour Cryste, that he reherceth wyrtten in the fyfth chapyter of saynt Johā. Cryste in that place neyther meaneth nor sayth that he taketh no wytnesse of man as Cyndale reherceth/ but he bothe meaneth & sayeth that he taketh not hys specyall wytnesse of man but of god. And to the entent that ye maye the better perceyue that/ for to make hys heresye seme proued by the gospel, he falsely translateth the gospel. ye shall vnderstande that the latyn tonge lacketh one certayne artycle that þe greke hath, and whyche

whether the chyche were byfore the gospels,

and whiche article in parte both our englysh langage hath, and the frenche also, and dyuerse other tonges, and yt is in englyshe this worde, the. for where as we haue two articles in englysh, a and the: a or an (for both is one article, to toun byfore a consonaunt the tother byfore a vowell) is comen to euery thyng almost. But the, sygnifyeth often tymes some specyall thyng, and dyuydeth yt from y general. As when I saye a man or a horse / yt standeth indyferent, & appereth not what man or what horse I meane. For if I wolde be so vnwysse to say to my seruaut, go do me this errand to a man / he shoulde not wyt what man he shoulde go to. But when I saye, go do this errand to the man: he woteth well that I meane a certayne specyall man to hym and me knowen, to whom the errand pertyneth. This article the, doth therfore in oure englyshe tonge gyue great lyght vnto the sentence / and the greke tonge hath an article y doth the lyke in theyr / & the lakke of the lyke doth in the latyne tonge leue often tymys the sentence obscure and darke, whyche wolde wryth that article yf the latyne langage had yt, appere open and playne.

I shall shew you fyrste an example therof in the fyrst chapter of the gospels of saynte Iohn, whyche place Tyndale hath wronge translated also / for what cause the deuyl and he knoweth. For Tyndale is not ignorant of that article, neyther the greke nor the englyshe, and maketh hym self as though he translated y new testament out of greke. These wordes be the wordes of the gospels in that place after Tyndales translatyon:

This ys the recorde of Iohn, when the Jewes sent prestes and leuites from Hierusalem to aske hym what art thou / and he confessed and denyed not and sayed playnely I am not Criste. And they asked hym what the art thou. He lias. And he sayed I am not. Arte thou a prophete. And he answered no.

I wolde not here note by the waye, that Tyndale here translateth no for nay, for yt is but a tryfle and mistakynge of the englyshe worde: sayynge that ye shoulde se y he which in two so playne englyshe wordes, and so comen as is nay and no, can not tell when he shoulde take the toun, and when the tother / is not for translatynge in to englyshe, a man very mete. For the vyle of those two wordes in answerynge to a questyon is this. No answereth the questyon frame by the affyrmatyue. As for ensample, yf a man shoulde aske Tyndale hym selfe: is an heretyke mete to translate holy scripture

A scripture into englyshe. Lo to this questyon yf he wyl an-
 swere trew englyshe, he muste answer nay and not no. But
 and yf the questyon be asked hym thus lo: Is not an here-
 tyque mete to translate holy scripture into englysh. To this
 questyon lo yf he wyl answer trew englyshe, he muste an-
 swere no and not nay. And a lyke difference is there betwene
 these two aduerbis ye, and yes. For yf the questyon be fra-
 med vnto Tyndale by thaspyrmatyue in this falsshyd. If an
 heretyke falsly translate the new testament in to englysh, to
 make his false heresyes seme the word of god, be his bokes
 wurthy to be burned. To this questyon asked in this wyse,
 yf he wyl answer trew englyshe he muste answer ye and
 not yes. But now yf the questyon be asked hym thus lo by
 the negatiue: If an heretyque falsly translate the new testa-
B ment in to englysh, to make his false heresyes seme þ word
 of god/be not his bokes well wurthy to be burned. To this
 questyon in thys falsshyon framed yf he wyl answer trew
 englyshe, he maye not answer ye, but he muste answer
 yes, and saye yes mary be they, both the translacyon and
 the translatour, and all that wyl holde wyth them.

And thys thyng lo though yt be no greate mater / yet
 I haue thought good to gyue Tyndale warnyng of, by-
 cause I wolde haue hym wyte trewe one waye or other/
 that though I can not make hym by no meane to wyte
 trewe mater, I wolde haue hym yet at the leste wyse wyte
 trew englyshe.

But now to the mater selfe. ye se that by Tyndals trans-
 lacyon þe was asked of saynt Iohn whether he were a pro-
T phete and that he answered nay / and so he denyed that he
 was a prophete. Now doeth Criste testyfy of hym, that he
 was both a prophete and more the a prophete / so þ yf saynt
 Iohn sholde say of hym selfe that he was no prophete, and
 Criste sayed yes / eyther sholde saynt Iohn say vntrewhym
 selfe, or ellys sholde there an vntrewh be spokē by þ mouth
 of our sauour hym selfe / of whyche two thynges the tone
 is incredyble and the tother impossyble. And in the latyne
 tonge this thyng is leste in dowte for lakke as I tolde you
 of an artycle correspondent to þ greke artycle and to the en-
 glyshe artycle the / and for that cause some ryght holy men
 and very well lerned, were for lakke of þ greke tonge much
 troubled wyth that place, how it myghte be vnderstanden
 ryght. But Tyndale by the greke tonge perceyvinge the
 artycle /

Deuter. 18.

artycle/saw well inough that he sholde not haue translated it in to the englyshe, art thou a prophete, but art thou þ prophete/and then were the mater open and playne. For they asked hym not whyther he were a prophete, that is to wytte whyther he were any prophete/but whyther he were the prophete that is to wpt the grete prophete of whom Moyses prophesped and promysed in the dewteronomy / of whiche prophete there was oppynyon amonge many of the iewes, not that he sholde be Cryste but a grete prophete that shold come befoze hym/and therfore they asked saynt Iohn, arte thou the prophete, menyng that specyall prophete. And yet the iewes that asked saynt Iohn the questyon, notwyth standynge that by theyr owne questyon they knewe that he dyd not in hys answer denye hym selfe to be any prophete, but that specyall prophete of whome they ment: dyd yet falsely reherse hym in theyr anger, when they sayd agayne vn to hym, yf thou be neyther Cryste nor Helyas nor prophete, why baptystest thou then. And as þ iewes dyd then wyttyngly false reherse hym: so doth Tyndale as falsely now translate hym/makynge it seme that by theyr questyon and hys answer, eyther saynte Iohn sholde saye vntrew, or ellys our sauour hym selfe. And for what intet let Tyndale hym selfe tell/but that he so doeth hys translacyon sheweth. And that he doeth it wyttyngly well appereth, by that he is not so ignorant in the greke tonge, but that he knoweth the artycle there whyche he sholde haue taken in to the englyshe/and in many other places so hath he done. And in this place yf he had not perceyued it hym selfe: yet þ good vertuose and well lerned man Nicholas de lyra, gaue hym warnynge therof/whom though Tyndale lyst to set at so shorte and mokke and scorne, sayenge that *Lyra destrat*: yet he shall not say nay but he gaue hym good warnynge here, and hath in dede moze good lernynge in the scripture of god, then hath Luther and Huchyns, and syue frere Hupskyns, & as many frere Lambertes to.

Now that I haue shewed you somwhat of the strength and effecte of the artycle, bothe greke and englyshe, whych declareth that the worde whereto it is set, spgnyfeth not a thyng generally and confuse at large, but some specyall thyng determinate of that kynde/and that I haue shewed you one ensample therof in þ gospell whyche Tyndale hath euyl translated: I wyl now go ferther and shew you how he hath

I he hath euill translated also thys selfe same texte of saynte Iohn to, whyche he now alledgeth, & hath therein falsified the wordes of our sauour hym selfe, whyche he now byngeth forth for hys purpose.

The wordys spoken by our lord be as Tyndale hath translated them these, I take no recorde of man. In the latyn they be thus *Ego testimonium ab homine non recipio*, whyche if it be translated into englyshe without the article as the latyn hath none/ then is it thus, I take not recorde of man, and not as Tyndale hath translated, I take no recorde of man. He maketh his englyshe as though the latyn were, *ego nullum testimonium ab homine recipio*. And whyther the sentence be precisely both one in these twayne, I take not recorde of man, & I take no recorde of mā: we shall not now nede to dispute, syth Tyndale taketh the sentence wronge whyche of them both so euer were the wordes, as I shall shew anon. But fyrste I shall go forth and shew you as I byganne, that he sholde haue translated the wordes in to englysh otherwyle/ and therby haue expressed the greke the better, and yet not contraryed the latyne.

ye shall therfore vnderstande that in that place of saynt Iohn the fyfte chapyter, where Tyndale hath translated Crystes wordes in this wyle, I receyue no recorde of man: the greke boke hath there vppon thys worde recorde the article, that is as I haue shewed you correspondent vnto our englyshe article the/ by which article put byfore y word recorde, that word there in the tonge in whych the euangelyste wrote the wordes hym selfe, sygnifyeth not a comen record in generall, but a certayne specyall kynde of recorde/ as the greke article made the worde prophete in the fyrste chapyter, to sygnifye not a prophete in generall, but a specyall prophete whome the Jewes looked for.

And therfore I saye that Tyndale sholde in his englysh translacyon not haue leste oute that article the/ but sholde at the leste wyle haue translated yt thus, I receyue not the recorde of man/ where as wyth his translatyng no record, y article the, wheruppon the wayght of the sentence hangeth/ he hath not onely leste oute but clene excluded also. for yf he had translated yt, I receyue not recorde of man, though he leste oute the: yet he myght take yt in there to and mende yt, makynge yt, I receyue not the recorde of man. But now that he hath translated yt, I receyue no recorde of man: he

hathe excluded yt utterly but if he take in not, and putte out **I**
his false no/ for he can not save **I** receyue no the recorde of
man. And thys hathe he done not of ignoraunce but of ma-
lyce, to make yt seme that Cryste utterly refuseth and reiec-
teth all maner wytnesse of man, in testyfycacyon and wyt-
nessynge of hym and his trouthe. And this translatyoun ther
fore deuyseth Tyndale/ bycause he wold haue vs wene that
Criste wolde haue the wytnesse of all his chyrche utterly
serue of noughte.

But now bycause yt wyl peraduenture seme vnto some
menne, that though he had in his translatyoun expessed the
greke artycle and made yt thus, **I** take not the recorde of
man, that yet yt were all one and no differēce bytwene those
wordes and these, **I** take no recorde of man: of trouthe the
dyfference is not ethe for euery man to man to perceyue/ **B**
yet some difference is there in dede, as there is bytwene these
twayne: If a man wolde save in spekyng of god and Moyses,
I take Moyses for no leder of the chylderne of Israell/
he shold say wrong, for he shold deny hym to haue ben theyr
leder in any maner wyse, as he was theyr leder in dede. But
yf he wolde save **I** take not Moyses for the leder of the chyl-
derne of Israell, he shold save well inough/ for he shold ther
by not utterly denye Moyses to haue bene any maner leder
of them/ but he shold denye that he was theyr onely leder or
theyr chyefe leder/ meanyng that though he were a leder,
yet god was the leder, that is to wyt the chyefe leder. Now
yf any yet perceyue not clerely the strength of this artycle:
he maye consyder that yt is not all one to save, **I** take you
for no man, or **I** take you not for a mā/ **I** take you not for **C**
the man. The two fyrste excludeth hym utterly from all the
nature and kynde of man/ the thyrde doth but denye hym to
be some such certayne man as they meane of.

But yet shall ye ferther vnderstande that as **I** sayd in the
begynnynge, though oure artycle the, be correspondēt vn-
to the greke article in declarynge the certayntie of the thyng
that it is put vnto, and in restraynyng the worde from hys
generall spgnyfycacyō to a more determynate especyaltpe/
and that in many thynges thys is very playne and clere:
yet doeth not our artycle somtyme so fully and so effectually
declare that thyng as doeth the artycle in the greke specy-
ally, but yf we chaunge the order of our englyshe wordes
from the order of the greke. And therfore **I** save, that to put
away

I away the dowte and foꝛ the better expꝛeſſyng of the artycle/
Tyndale ſhold in the tranſlatyng of that place, haue chaũ
ged ſomwhat the oꝛder of þ woꝛdes. And where they lye in
the latyn in thys wyſe: **I** receyue not the recoꝛde of man/
he ſholde rather haue tranſlated it thus: the recoꝛde **I** re
ceyue not of man. foꝛ by ſo tranſlatyng thoſe woꝛdes, and
ſo chaungyng the oꝛder: he ſholde haue gone moꝛe nere
to the expꝛeſſyng of þ very ſentence that Cryste there ſpake
and ment/whyche was that the ſpecyall recoꝛde he toke not
of man but of god / and not that he wolde take of man no
maner recoꝛde at all, as **I** ſhall anon ſo clerely pꝛoue you,
that Tyndale ſhall neuer whyle he lyueth wade out therof.

But fyrſt it wyll happely ſeme hard to ſome men, that he
whyche tranſlateth ſholde in hys tranſlatyng make any
chaunge in the oꝛder of the woꝛdes. ye ſhall vnderſtande þ
it is a thyng whych he muſt many tymes nedys do/bpcauſe
of the maners and formes of ſpekynge in dyuers langages.
foꝛ yf he ſhall alwaye tranſlate woꝛde foꝛ woꝛde and in the
oꝛder as it ſtadeth/he ſhall ſomtyme gyue a ſentence vnable
to be percepued oꝛ vnderſtanden / and ſomtyme a wꝛonge
ſentence, ye & ſomtyme a contrary to, of all whyche **I** coude
gyue you ſamples were it not bothe nedeles & alſo to longe
foꝛ thys pꝛeſent boke.

I wyll therfoꝛe of a greate many gyue you but one/ in
whyche Tyndale hath foꝛ lakke of chaungyng the oꝛder
of the woꝛdes, tranſlated a very playne place in the very be
gynnyng of ſaynt Johnis goſpell, whyther wꝛonge oꝛ no
lette other iudge / but ſurely otherwyſe then **I** wolde haue
done.

Hys tranſlacyon is thys, In the begynnyng was that woꝛde, and
that woꝛde was with god, and god was that woꝛde.

Fyꝛſt thys woꝛde that, putteth Tyndale foꝛ the artycle
the, wherof **I** haue ſhewed you befoꝛe/wherin he doth mych
a myſſe. foꝛ it is no dowte but that it is here put foꝛ to ſyꝑ
nyſe the ſpecyaltie of the thyng, as of god and the woꝛde/
bpcauſe there be many woꝛdes, and the paynymis woꝛſhypp
ped many goddes/þ artycle is ſet to thoſe woꝛdes to ſyꝑ
nyſe not a woꝛde noꝛ a god, as though it were one of þ many
woꝛdes of men, oꝛ one of the many goddys of paynymis/
but the god and the woꝛde that is the ſynguler god and the
ſynguler woꝛde, that is to wyt the woꝛde of god. And that
artycle is not in engliſhe thys woꝛd that, as Tyndale hath

translated/ but thys word the, as he sholde haue translated/ **I**
but yf he wyl turne the attycle out of hys kynde.

A man maye say the man that we spake of was here, or
that man that we spake of was here. But and yf he speke of
hym absolutely, wythout mencyon of any speche before had
wyth hym, he muste then saye, the man was here/ and maye
not saye, that man was here, but yf he adde sumwhat to it.

If ye speke of the cheyfe capytayne of the felde/ ye maye
saye, the capytayne wyl marche on to morow. But ye maye
not saye, that capytayne wyl march on to morow, but yf ye
shewe whych capytayne by some other token, or ellys poynt
hym wyth your synger. And Tyndale knoweth thys well
inough/ and therfore he calleth god all waye the lord, and
not a lord nor that lord. And therfore I meruayle why he
translated *In principio erat verbum*, In the begynnyng was that **B**
worde/ for surely that worde that, was not to begynne with
all nor to stande there, but yf Tyndale entended to moke.

But as I was about to saye, where he translateth god
was the worde/ all be it that in the greke and in the latyne
it doeth well inough, and in the englyshe that maner of spe
kyng maye stande in many other thynges, and specially in
the plurell number, or in the fyrst persone or the seconde syn
guler, where the thynges that we speke of or the attycle or
the dyuersyte of the worde whyche is in the verbe in our en
glyshe tonge, chaunged in thole two persons synguler, ta
keth the dowte awaye, and maketh the mater open whyche
of the two termys we take for *subiectum* and whyche for *predi
catum*: yet in thys greate mater I wolde rather in our owne
tonge haue chaunged and turned the order of the wordes **C**
translate it thus: the word was god/ then as Tyndale doth
god was the word/ lykwysle as I wold in englyshe rather
saye Cryste was god, then god was Cryst. For these wordes
god was Cryste, or god was the worde be not well spoken/
lauynge that we vnderstande thereby the tother wyth the
wordes chaunged, that is to wyt Cryste was god, and the
worde was god. For ellys vnderstanden as it standeth god
was Cryste/ were as mych to saye as that all y thre persons
the father, sonne, and holy gooste were Cryste all thre.

Now be yt I saye not this to shew that I thynke y Tyndale
met any euyl in this/ nor I impugne not in this poynt
his traslacyon so greatly, but yt maye be borne: but I saye
the tother is in englyshe better and more clere. And I saye
thys

A this/ to shew that the order of the tette in scripture, maye be
sometyme by þ translation better chaunged then kept. And
I tell you this to thentent that ye maye the more clerely per
ceyue, that Tyndale sholde not haue letted in þ tother place
that he alleged in the sythe of saynte Iohn, I receyue no re
corde of man/ to chaunge the order of þ wordes wyth setting
in the artycle, and to haue sayd, the recorde I receyue not
of man. ye and syth the artycle signyfeth the specyall kynd
of recorde: rather then to do as he hath done leue yt quyte
out, as though god refused all maner wytnesse of man/ he
sholde rather haue translated yt, the chiefe recorde I re
ceyue not of man/ as hym self hath in þ. xiiii. of saynt Iohn
translated, the chiefe ruler of this worlde commeth/ where
as in the greke is not this worde chiefe/ but that he putteth
yt in hym selfe bycause of the artycle, whyche he wolde not
withdrow from the deuill, lest he shold haue mynyshed his
honour. But he wythdraweth yt here from the wytnesse of
god/ bycause he wold take from god the wytnesse of all trew
cristen people, whyche by theyr trew belyef do sette theyr
seals as wytnesses to the treweth of god.

Now yf he wyl contende and stryue wyth vs bypon the
bygour & strength of this artycle the, or of his correspondet
in the greke/ and bynge vs forth example in our speche or
in the greke eyther, in whyche yt maye seme that those arty
cles haue not alway that maner strength: all this shall no
thyng serue hym at all.

For yf they haue sometyme that strength, and then þ ma
ter sheweth that the greke artycle hath that strength in this
place that we speke of now þ shall suffice to proue that he
hath done wronge to leue yt out, when he myght in the en
glyshe synde the meane to expresse yt. And yt appereth that
he dyd yet worse, when he sought the meanes to exclude yt/
and wold of all syth he leste yt out maliciously for þ manu
tenaunce of his heresy, by whyche he wolde make yt seme
that Criste by those wordes reiected and refused the wytnes
of his hole catholyque chyrche. for whyche cause he hath
double translated those wordes wronge, or rather treble as
few wordes as they be. Ones in leuyng out þ article the
secorde in putting in this worde no/ þ the id wherof I spake
not yet, in this worde receyue, in stede of this worde take.
for the greke is *λαμβάνω*, and the latyn is *accipere* and not
receyunge

receyvinge. Now yt is not all one to saye I take no recorde of man, & to saye I receyue no recorde of man. For the tone sygnifyeth y^e I care not greatly for yt, nor y^e I wyll not go aboue yt. But the tother I receyue no wytnesse of man / sygnifyeth that I wyll not receyue yt but refuse yt though yt be offerde / or ellys a nother thyng whiche wyll not serue for Tyndales excuse, that is to wyt, I receyue none because no man offerth me none. But Cryste wythout sekynge for yt, was offerd the wytnesse of saynt Iohn / whych Tyndale maketh as though Cryste reiccted, whyle he fallselv translatheth the wordes of our sauour, and maketh hym say, I receyue no wytnesse of man.

Now shall I playnely shew you by many places of scripture, that yt ys false that Cryste receyueth no recorde of man / and then may ye therby se that Tyndale hath translated false. Or yf he wolde blynde you wyth babelynges bypon the greke tong / ye shall at y^e leste wylse pceyue playnely, that he taketh the ientee fallselv. For these two be playne repugnant, that god receyueth some recorde of man / and that god receyueth no recorde of man.

For Tyndale can no saye here that Cryste spake yt there by the fygure called y^eperbole, as saynte Iohn dyd where he sayed, his wytnesse no man taketh, meanyng very few. Our sauour hym selfe in the xxliii chapter of saynt Luke, whē he had shewed his apostles and other of his dysciples that all thyng wyte of hym by Moyses and the prophetes and in the psalmes, were and must be fullfyllid / and theruppon opened they^r wyttes to the vnderstandyng of scripture, and sayed vnto hym, thus yt is wyrtan & thus yt behoued Criste to suffer and to cyle agayne from deth the thyrde daye, & that penance and remysyon of synnys sholde be preached in his name amonge all nacjons begynnynge at Hierusalem: he sayed vnto them forther, and ye are wytnesses of these thynges / & lo I wyll sende the promyse of my father vppon you / but tary you in Hierusalem tyll ye be endewed wyth power from an hygh.

Lo here ye maye se that Cryste dyd not saye that he wold receyue no wytnesse of man. For he sayed hym self that those men sholde be his wytnesse amonge all nacjons.

He sayeth also hym selfe vnto them in the fyrste chapter of the actes: ye shalbe wytnesses vnto me in Hierusalem, & in all Jewry, and in Samary, and euen vnto the worldes ende.

I ende. The new testament is full of those places/ in which
 yt appereth playnely that men be the wytnesses of god. for
 though that hys trewth is so iustified in yt selfe, that yt ne
 deth no wytnesse neyther of man nor angell, as touchynge
 any nedeth that god hath for hym selfe: peth lyth he entendeth
 to worke the waye to mannes saluacion, not by onely my-
 racle (wherby he myght yt he wolde so wyeste mannes wyll
 to consent, that he sholde not sayle to bylene/ or casse in to y
 herte suche a lyght of vnderstandynge, y he sholde not sayle
 to knowe euery article of the fayth) but also by a naturall
 waye soryned therunto/ wherein the wyll of man maye by the
 labour of hym selfe wyth god in the capturynge of his wyt,
 wyth helpe of grace in to the obedyence of the worde of god,
 somwhat indouour hym selfe towarde his owne saluacion
 by fayth: yt pleaseth god to vse in thys waye the wytnesse
 of men for a meane / as he sayth in the same. v. chappter spe-
 kyng of the wytnesse of saynt Iohn, where he sayth, there
 coyd I take not of man, but I tell you this because ye shold
 be saued/geuyng the knowlege y though his credite hang
 not vppon the mouth of man, for he hath as he there sayth a
 greater wytnesse then y wytnesse of saynt Iohn, y is to wyt
 the wytnesse of y father hym selfe: yet was yt ordeyned y he
 shold haue also y witnesse of saynt Iohn, as so afterwarde of
 hys euangelistes & apostles, ye & after y of his other holy do-
 ctours & sayntes of euery age, & specially, y wytnesse of his
 hole catholike church to here & gyue credite vnto them for a
 meane by god prouided, by which man shold come to fayth
 for his saluacyon. Here ye perceyue y not onely in other pla-
 ces of holy scripture/ but also in y self same place y Cindale
 byngeth forth hym selfe, wyllynge by hys false traslating &
 false vnderstandynge, to make men wene that god taketh
 no maner wytnesse of man: it is clerely proued y he neyther
 sayed nor ment in that maner/ but that he receyued not hys
 chyrche recorde of man, because he had greater recorde then
 man/ that is to wyt as well the workes whiche hys father
 made hym worke, as also the wytnesse of hys father hym
 selfe/ whiche not wrythstandynge, he receyued and accepted
 for a meane of manys saluacion the wytnesse of man also,
 as ye se by those places of scripture.

And y howe in the xv. chappter of saynt Iohn our sa-
 uour sayeth the wytnesse of men to the wytnesse of y holy
 goost, where he sayth vnto hys disciples: when the comfo-
 ter is comen whom I wyll sende vnto you from the father,

whiche

whyche is the spyryte of trouthe that procedeth of the father, **I** he shall bere wytnesse of me/and ye shall bere wytnesse also, bycause ye haue ben wyth me from the begynnynge.

And yet for bycause we sholde not by these wordes wene that he wolde haue no wytnesses of menne, but those onely that were wyth hym in hys owne tyme whyle he lyued here on erth: god sayth by the mouth of saynt Iohn the baptyste in the .iiii. chappter of saynt Iohn the euangelyste: he that cometh from heuyn is aboue all, and testyfeth the thynges that he hath seen and herde, and hys testymony no man receyueth. who so euer do receyue hys recorde hath putte hys seale thereto that god is trew. And what is that to saye: but that euery trew byleuyng man is a wytnesse & god is trew.

And thus appereth it not onely that Tyndale hath mysse translated and mysse construed these wordes of Criste, **B** receyue no wytnesse of man, for the furnysshynge of hys heresye, by whyche he wolde take awaye the credence of Cristes catholyke chyrche: but also ye se it proued by these wordes of saynt Iohn baptyste, that euery trew byleuyng man that byleueth goddes worde, is a good wytnesse of god and hys worde/whyche clerely proueth that Cristes catholyke chyrche is a very specyall wytnesse. for onely in that chyrch is the number of trewe byleuyng menne / and all that are fallen owte of that catholyke known chyrche are very false byleuyng heretykes.

And also lyth our sauour sayth, my chiefe wytnesse **I** take not of man/but yet **I** saye to you thys, that is to wytte the wytnesse of the good holy man saynt Iohn, bycause ye sholde be saued: it appereth that Tyndale refusyng all wytnesse of man, is lykely to be one of those that for vnfaithfulnes neuer shalbe saued. **C**

Now all be it that **I** haue in thys chappter playnely couycted Tyndale of malycyouse falschod bled by hym, in peruertynge the holy scripiture of god, as well in the wordes as in the sentence, for the settynge forth of hys pestilent heresye/takynge awaye the credence that men are bounde to gyue to the chyrche of god, and thereby the obedyente that men are bounden to bere to the chyrchs of god / and that he doeth all thys bycause he wolde in steede of goddes chyrche, byynge men in to the congregacyon of the deuyl: yet for as mych as **I** se that Tyndale setteth not a lytle by thys chappter, and wolde we sholde wene that it were hyghly seale

I handeled, I wyl a lytell stykke þ longer therin/to thentent that I maye make you the better and the more clerely perceyue, that all that he sayth therin is eyther playne vntrew, or ellys suche parte as is trew proueth hys purpose false.

And for as mych as Tyndale is all in the worde of god/ and wolde therby make vs wene that manys wordes sholde vutterly serue of nought, not so mych as for the wptnesse of goddys worde: ye shall vnderstande that where Tyndale sayth that the word of god clenseth manys soule from false sayth, Jo. v. ye be clene by reason of þ worde/ yt is not trew that (as Tyndale wolde haue yt semie) the worde alone clenseth the soule from false sayth, no more then sayth alone as he wolde haue yt also semie, clenseth the soule fro synne. for

B bysyde the grace and goodnesse of god preuentynge mennys wyl, wyth offerynge man by þ herynge of hys word a gracepouse occasyon of sayth/ & bysyde manns owne wyl workynge wyth grace towarde the captuynge of hys vnderstandynge, towarde the bylyf of goddes worde/ & bysyde the grace, ayde, and helpe of god workynge wyth mannes wyl towarde that obedyence, wheruppon foloweth þ grace that accomplissheth and perfayreth the full acte of belyuynge: bysydes all these I saye there helpeth towarde yt a nother thyng, wythout whych many a man sholde neuer haue comen to yt/ and that is bysyde the worde of god, the wonderfull workes of god in doyng great and meruelouse myracles, wythout whiche many a man sholde neuer haue byleued that he had ben god / as hym selfe testyfeth in the. v. of saynt Iohn, sayeng: The workes whiche my father hathe geuen me to do: þ same workes whiche I do, they be wptnesse of me that my fathed sent me.

C wyl yese that Crysste putteth not all in hys worde, but ioyneth hys worke therwyth. Here what he sayth in the. xv. chappter of saynt Iohn. If I had not comen and spoken vnto them, they shold haue no synne/ but now haue they no thyng to cloke theyr synne wythall. He that hateth me hateth my father. Now though thys be in dede trew, that yf Crysste had neuer comen and spoken to them, there coude not haue ben layed vnto them the synne of that vnbelyfe, wherof they were now sawy when they refused to byleue on hym and hated hym: yet to shewe that hys onely prochyng was not the thyng that so sholde bynge them and bynde them to byleue vppon payne of damnacion / but yf he

wroughte myracles amonge them for the p[ro]ofe of his word, & therfore he saith ferther, If I had not done workes among them whyche none other man dyd / they sholde be without synne. But now they haue seen and yet haue hated both me and my father.

Thus haue I clerely shewed you that where Tyndale wolde haue yt seme, that goddes worde alone alwaye clen- seth mennys soules from false fayth : he teacheth in that a false fayth / for the myracles many tymys helpe to the clen- syng of mennys soules.

And lette Tyndale stykke well to thys poynt / for I en- tende shortly to shew by this, that the miracles wrought in Crystes chyrche, clerely reproue all the false fayth that he & his mayster, & all theyr whole hondred sectes that are theyr offsprynges preachen.

But fyrst where Tyndale sayth that goddes worde ys trew / & sayth therfore the. xviij. of saynt Iohn : no man sayth nay to y. And where he sayth forther, y godd^s trewth depen- deth not of manys word : we wyll graunte hym this, & mych more to then he loketh for. For I say ferther that the trouth of god dependeth not vppon goddes owne worde neyther / but is absolutely trew in yt self without any dependaunce vppon hys word at all. And as yt is trew that Tyndale sayth, that goddes trewth is not trew bycause man so sayth : so is this trew also, that goddes trewth is not trew bycause god so sayth. But on the tother syde lyke wyse as this argument or cōsecucion is trew, god sayth that who so byleue not his chyrch / is to be take as a paynem, ergo that thyng is trew : so is thys consecucion trew, Crystes chyrch sayth y who so breke hys vow of chastyte synneth dedely, & who so holdeth yt for lesfull holdeth an heresye / ergo these two thynges be trew, and yet is neyther the sayeng of the chyrche the cause of the trewth of these two, nor the sayeng of Criste the cause of the trewth of the tother. But lyke wyse as yf I se one syt, yt must nedes be that he sytteth whyle I se hym syt / bycause I could not se hym sytte but yf he satte in dede / & yet he syt- teth not bycause I se hym sytte, for syt he sholde though I saw hym not / nor yf I saye that he setteth, the trouth of his syttinge dependeth not vppon my sayenge / but the trouth of my sayenge dependeth vppon the trouth of hys sytting : so dothe the trouth of goddes dede not depende vppon the trouth of hys worde / but the trouth of his worde dependeth vppon

A hypon the trowth of hys dede. for though the worde of god can not be but trew, lyth yf the thyng were not trew, god is the trowth wolde not saye yt: yet is the thyng trew that god speketh/ not bycause it is trewly spoke, but bycause it is trewly done. for trowth was the thyng in yt selfe, & trowth yt sholde haue bene, all had yt neuer be spoken. And thys I saye is trewe, touchynge the wordes and prophecys by whiche god any thyng telleth to his creatures by wytyng or wythout/ lest Cyndale make vs here some sophistryca-
B cyon, as though I spake of the great worde of god whereby all thyng is made, the sonne of god hym self one egall god wyth hys father and theyr holy spiryte.

If Cyndale aske vs now wherof serueth then the trowth of goddes wordes: I saye that yt serueth to make knowne
B or byleued amonge vs the trowth of goddes dede. for when god sayth, who so byleueth and is baptyzed and lyueth well after, or doth penance for his synne/ shall for hys sayth & good workes be hyghly rewarded in heuen: though thys shall not be trew bycause god sayth yt, but bycause he wyll dot yt/ nor he dothe yt not bycause he wyll saye yt, but he sayth yt bycause he wyll do it: yet hath he ordeyned that his worde shall be the way by whiche that trowth shalbe shewed vs/ and that myracles toynd vnto hys worde sholde make vs perceue that yt is his worde, whereby wyth reason we muste nedes be bounden to byleue yt/ and it beyng byleued, we be by reason bounden to obey yt.

And this ys therfore the waye that god hath taken from the begynnynge, that is to wyte he hath from the begynnynge toynd hys word with wonderfull workes, to make his word perceyued for hys awne.

C Thus dyd he in every age before the comynge of Cryste. Thus dyd he in Cryste hym selfe, whose wordes he proued by hys wonderfull workes as hym selfe sayth in the .xv. of saint Iohn. Thus dyd he also by his blessed apostles, whose doctryne he confirmed by myracles. And thus hath he done euer synnys. for lyke wyle as when he sent his owne sonne, lest menne sholde not beyleue hym and hys doctryne declarynge hym selfe suche as he was: god made hym do myracles, mo and moze excellent then euer any dyd amonge men before. Iohn. xv. wher he sent his apostles & his dysciples to preche, lest they sholde not haue ben taken for goddes messengers/ and that yf they had but tolde þat myracles that

Cryste dyd, the countrees to whome they were sent, wolde **A**
 haue went that they had lyed, and farned suche fables them
 selfe: therfore Cryste caused them to do myracles in his na-
 me before the people/ as god caused Moyses to do before
 Pharaos. And when the world was turned to hym, and that
 apostles were not sent about: then was the chyrch of euery
 tyme, the apostle to suche as were bozne and came in to
 worlde in theyr tyme/ of whome suche as lyued and remay-
 ned after theyr tyme/ were in theyr stede lefte for the apostle
 that sholde teche & preche to those other that sholde be bozne
 in to the worlde in theyr tyme, and so forth from age to age.
 And for bycause that they whiche from tyme to tyme come
 in to this worlde, new bozne spryng of theyr fleshely father
 and mother, and after of god and theyr mother holy chyrche
 by the water and the spyryte, sholde be sure that theyr sayde **B**
 mother the chyrche is Crystes apostle and techeth them the
 trewe doctryne, & neyther deceyueth them wpyth false scryp-
 ture, as doth the congregacyon of turkes/ nor with false tra-
 dytyons, as do the synagoges of iewes / nor wpyth false ex-
 posicions as do the false chyrches of heretykes: he causeth
 his chyrche to do myracles styll in euery age, and to be dys-
 cerned and knowen by the plentiuouse workyng of goddys
 wonders by hym selfe wrought therein so many and so grete
 that no man can be ignorant therof, but he that wpyll ney-
 ther se nor here/ or is so desperate and so sore set in an obsty-
 nate malyce that he wpyll to the deuyl wpyllnyngly, by doyng
 now as the iewes byd of olde, and as Tyndale now doth of
 new/ ascrybynge the myracles wrought by the goodnes of
 god to be done in goddes chyrch by the power of the deuyl. **C**
 And yet when Tyndale is so deuelysh to tell vs thus/
 he tolycheth nothyng this poynte whiche I layed agaynst
 hym in my dialoge/ that yf his lye were trewe, then sholde it
 folow that of so many false chyrches of false heretykes, there
 shold some suche myracles be wrought as well as in ours/
 lyth yf that our chyrche were a false chyrche, it were yet but
 one of the many. And yf he wpyll saye that ours were the
 greatest and the falseste, and therfore false myracles therein
 gretest and bypseste: yet must he telle vs wherfore it is, that
 amonge so many of theyr false chyrches mo, god suffereth
 not at the leste wpyse for theyr lytell pety small falsshedes,
 some lytell pety small myracles to be done. But where
 of trouth theyr falsshedes be so grete and outragouse, that
 they

I they stretch from heauen to hell: they haue not yet amonge them all one myracle done grate nor small, neyther by god nor deuill.

And thus I shew you for the order of the thynges, that ye maye perceyue that the trewth of god is iustified in it selfe, and dependeth not vpon hys worde, nor hys worde is not the cause of hys trewth: but by hys worde he sheweth hys trewth/and by his worde we beleue that he doeth it/and by hys apostles and euangelistes we beleue that he sayed it/and by the church of euery age folowynge, we be taughte and beleue that the euangelistes and the apostles preached and taught partly by wytyngge partly by worde without wytyngge, suche thynges as the catholyke church of Christ telleth vs to haue bene taughte by them.

B And by the myracles done in the same catholyke church, we know that the same church is the very church of god/and that the doctrine of the same church is reueled and taught vnto yt by the spyrte of god/and that all other congregacions teachynge the contrary be false churches, & eyther they wytyng be false scriptures, or they expositiōs falsely cōsolide the scripture / sayth god hath lefte his myracles for a marke of hys trew church, & by þ meanes therof for a marke of his trew doctrine to/ wherby yt sholde be knowne where were his faythfull folke/ and his very wordes with the right vnderstandynge of the same, from all the faythlesse and farned faythfull folke, and wronge wytyngge, and false interpretacons, and counterfeted preachynge in the worlde, in þ god wolde leue all those congregacions void of all myracles/

C wherby hath ben hys perpetuall custome to declare and magnifye hys treuth from the begynnyng of the worlde vnto this daye/ as I shall yet farther proue in a treatise a parte, wherein I shall answer the wordes of Tyndale, as well in hys booke of obedyence as allys where, as nere as I can gather them/by whiche he wolde make vs beleue þ all true myracles were ended eyther in the apostles dayes or some after/and that all were falsly illusyōs of þ deuill that haue be done euer synns. whiche yf he wyl haue beleued/ he muste I saie yet agayne tell vs then wherfore myracles haue all this while continued onely in one catholyke church and in no false church of heretikes as well as with vs, sayth hym selfe can not deny that of so many sects as they be, they muste needs be all falsly false one.

And

And therfore though yt be trew as in dede yt ys, that the trew doctryne doth proue the trew myracles, and false doctryne proueth the false myracles/ by which we be sure y the Cristen myracles be trew, & y paynyng myracles false: yet know we whyche ys that trewe doctryne, by the reason that the trew doctryne hath bene better proued and dayly ys better proued, by mo and greater then euer was the false doctryne or euer shall be to y worldes ende. for as our sauyour saith hym selfe: If I had not come & wrought wothes such as no man ellys had done/ they had bene wythoute synne. And he promyseth that his preachers shall do the same, and yet greater/ and so dyd hys apostles, and his dysciples, and hys holy doctours, euer synnys in euery age.

And as for false myracles/ the catholyke chyrch of Criste as yt is taught by the spyryte of god, dyscerneth them well inough from the trew/ and therfore yt dyscerneth and forbedeth the meruayles that appere in crystall stonys, and such other superstycouse coniuracions/ and ys not moued any thyng to set by them, but condempne them though they be meruelouse/ & hath the spyryte of god accordyng to Cristes promyse assystent, whereby yt dothe reiecteth the superstycouse meruayles, and worketh y very saythfull myracles, for y proue of the trew saythfull doctryne and y trew marke and knowlege of Cristes very trew chyrche, syth none hath miracles but yt.

Now yf Tyndale wyl saye that the doctours of the catholyque chyrche haue not done miracles for euery poynt of theyr doctryne: I say no more dyd the apostles them selfe, though Tyndale saye yes, whych he shall neuer proue. But by theyr myracles they proued them self trew preachers and goddes trew messengers / and that thyng suffysed for the proue of theyr whole doctryne. And so god hath done miracles synnys for all hys sayntes in euery age / and that suffyseth to proue that theyr sayth was trew and the contrarye false.

And yf he saye farther that euery man in the catholyque chyrch doth not myracles, nor euery doctour neyther: to that I answer that of many men teachyng all one sayth, yt suffyseth yf any one of them do myracles. for when the Jewes were in desert/ euery man that was of the well beleuyng sort dyd not myracles/ nor Moyses also dyd no miracles but Moyses dyd, & god wrought wothers among them self.

3 For when diuerse apostles went to gether / euery one of them dyd not alwaye a myracle by hym selfe. But syth they were all of one fayth: it sufficed for the p[ro]ofe of the techyng of them all, that any one of them dyd.

B If he wyl saye that sometyme the doctours whiche we call holy sayntes, haue not all agreed in one / but some one hath sometyme thought in some one thyng otherwyse then other haue done: I saye that thys his sayenge is nothyng to purpose. For god doth reuele hys trouthes not alwayes in one manner / but sometyme he sheweth yt out at onys, as he wyl haue yt knowen and men bounden forthwith to byleue yt / as he shewed Moyses what he wolde haue Pharao do. Sometyme he sheweth yt leysourly, suffryng his flocke to comen & dyspute theruppon / and in theyr treatyng of the mater, suffreth them with good mynde & scripture and naturall wisdom, with inuocacyon of his spirituall helpe, to serche and seke for the treuth, and to vary for the whyle in theyr opynions, tyll that he rewarde theyr vertuose dylygence with ledyng them secretly in to the consent and cōcorde and bylyef of the trouth by his holy spirite ^{as facte want} mes in domo, whiche maketh his flocke of one mynde in hys house, that is to wyt his chyrche. So þ in the meane whyle the varyaunce is withoute synne, and maketh nothyng agaynst the credence of the chyrch / excepte Tyndale wyl say that he wyl neyther bylene saynt Peter nor saynt Paule in any thyng that they teache / bycause that ones they varied in the manner of theyr doctryne as appereth. But he shall neuer fynde that any of the holy doctours helde obstynatly, the contrarie of that thyng whiche the hole catholyque chyrch had in his tyme determyned for an article of þ fayth. For I dare surely saye that yf any so had done / he had repented and chaunged ere god dyd any myracle for hym eþer quene or bede.

C And therefore as touchyng Tyndale and Luther & freer Bullen: this obsecration wyl not excuse theyr obstynate heresies, holden so styllly agaynste all the olde holy sayntes, whyle they saye now that freeres maye well wedde nonnes / but yf they repent, and leue theyr heresies, and do penance, and teache trouth / for by such meanes they may yet be sayntes to, and so I praye god make them.

Now yf Tyndale wyl yet forþer saye, that the chyrche yt selfe haue not alwaye in euery age blyndly bylyued a lyke / **D** but that

but that the chyrch in some age hath beleued other wise then it hath in some other: I say that this can also nothing serue his purpose. For what so euer Tyndale saye: neuer shall he proue the contrarie, but that god is at hys lyberte styll and euer styll shalbe, to teache hys trouthes more and more, as his pleasure shall be to haue the known, and to gouerne his chyrche to hys pleasure in diuerse ages after diuerse maners, such as hym self lyfte for to dyspse/ wherof his chyrch is by theyr hole consent sure. For ellys shall the spryte of god assystent euer with them by goddes promyse, & ledynge them in to all trouth: neuer suffer his hole catholyke chyrch to consente thereto.

And yf Tyndale saye the contrarie of this/ he muste also saye that Cryste hath broken hys promyse/ and he muste also tell vs, & we be styll bounden yet vnto thys daye, & euer shalbe bounden styll, to the law made by god and hys holy apostles at Hierusalē, whiche they made & sent out in wytyng/ where they forbode fornicacion and eatyng & meate offred by to idoles, & all meate of bestes suffocate or strangled, and the eatyng of any bestes blood. whiche ordynans yf yt now stande, and that we muste now beleue that yf ys not now lawfull to do any of those thynges there forbidden (as we muste in dede yf god were not for all that at his libertye styll in the gouernaunce and teachyng of his chyrche, what he wyl haue beleued and what he wyl haue done) the is quyte gone a good pece of theyr pleasant preachyng of theyr euangelicall libertye. For then where as they preache that every man is at libertye to eate what he lyfte/ they leue no man at libertye to eate a poze puddynge.

But hys chyrch is sure inough/ by that they knowe well that theyr hole assent is not wrought without the spryte of god assystent in hys chyrche. And that them selfe be hys very chyrche they be sure inough/ by that they se hym specially present wth them by hys continuall myracles, whiche fayle in all false chyrches & be fallen out of thys. All whiche false chyrches thys trewe chyrche of cheryte Cristes proper badge/ ceareth not to sollycite and labour to trauoke and receiue agayne into the porte of saluacion and the haven of heuen: excepte the deuill by theyr deuely malice, dyuine them vterly wth dyspynge them downe into the depthe of indurate harte, thorowly perced with theyr pestylēt heresye.

And yet I say fether, that thys obsecron of diuerse cycles

I tydes blyeued by the chyrche in diuerse tymes wyl not serue the heretykes for they: defence/ syth that they teche suche thynges for trew, as not onely all the holy doctours and all the holy sayntes of euery tyme, but also all the hole chyrche of euery tyme, haue euer taughte to be false. Owellys they muste shewe vs some one man at the lesse wyse that in thys systene hundred yere before they: dayes, hath holden for good and lyfeful, that such persons as haue vowed chastyte to god, maye ronne out of relygion and wedde harlottes at they: lybertye.

Now yf Cyndale wyl take holde of that þ I haue sayd/ that god is at hys lybertye to reuele a thyng when he wyl/ and that he hath now reueled thys new artycle to hym and hys holy felowes: they must I say then proue vs by myracles that they be goddes trewe messengers/ for ellys why sholde we blyeue them.

If he say that they proue it by scripture, in that they preche hys worde: I saye agayne the scripture I knowe for goddys worde, but them I knowe not for goddys messengers, because they wyl not be aknowen of all goddys wordes/ for they wyl blyeue no word of hys without wytyng/ and also his wordes wyten they misconstrue. And therfore concerning the worde of god wyten: the questyon lyeth bytwene vs, not vppon goddys worde but vppon the ryght vnderstandynge therof, wherein whyle all the olde holy doctours be quyte agaynst them, we say now to Cyndale that of reason we maye not blyeue hym. For in these popntes wherein we bary / as for ensample that feres maye wedde

C nonnes: eyther þ scripture is playne and easy to perceyne, or doubtuouse and harde to vnderstande. If it be playne & easy: we can not thynke but that amonge so many of þ old, holy, wyse, and well lerned doctours/ some one at the leste in all thys longe whyle sholde haue ben as able to perceyne it as Luther and he now do sodenly. And on the rather syde yf he saye that in that popnte the scripture is darke & hard: then maye we with reason thynke that Luther and he and fere Huskyn to, maye as well myse vnderstande it now, as all those holy wyse well lerned sayntes all thys systene hundred yere. So that yet agayne we be come to the popnt, that Cyndale yf in hys doctryne dependynge vppon theposycion of scripture he loke to be blyeued, that feres maye wedde nonnes, agaynst the doctryne of all those olde holy

D u doctours

whether the chyrche were byfore the gospell,

doctours that in theyr expositiouns calle it abomynable lechery: he muste nedys do myracles as they dyd, or els must Luther or frere Huskyn or some one of theyr felowes at the lest.

For where he sayth in one place of hys booke agaynst me, that we maye requyre no myracles of them: yf he had sayd, bycause they can none do, I wold haue taken it for a synall answer, and wolde haue troubled hym no more wpyth that troubelouse questyon. But now bycause he sayth it nedeth not, and wolde it sholde seme that yf myracles which Criste and hys apostles dyd, sholde serue for the profe of hys doctryne: my conscience can not suffer me to let hym go so.

For syth our questyon is not vppon Cristes & hys apostles wordes, whyche theyr myracles proued trewe, but vppon the expositioun and vnderstandynge that Tyndale and Luther gyue to them, whyche expositiouns all they that god hath euer hath synnes the apostles dayes hytherto by myracles proued to be hys trewe prechers, haue playnely taught to be false: Tyndale maye not saye for shame, but yf for hys doctryne taughte by those expositiouns, yf he wyl be beleued agaynst many prechers proued trewe by many myracles, he must do myracles to, or ellys yf we beleue hym before all them, we be mych more then madde specially but yf some of hys copany and felowes in hys heresye dyd some myracles for hym, whyche our lord be thanked he suffereth no false chyrche of heretykes to do, but hys owne catholyke chyrche alone.

And now in suche thynges as god seeth moste nede, and the heretykes moste busy to assaunte hys chyrche: there doth he moste specially fence in hys chyrche wpyth myracles. As in the reuerence of ymages, relikes, and pylgrymages, and woorthypynge of sayntes, and hys holy sacramentes, and moste of all that holy sacrament of the auter hys owne blessed body, for whych maner of thynges he hath wrought and dayly doth many wonderfull miracles, and the lyke of those that he wrought in the tyme of hys apostles, to shewe and make profe that hys catholyke chyrche is hys perpetuall apostle, how many nacions so euer fall therfro, and how lytell and small so euer it be lest.

And therefore we saye not as Tyndale bereth vs in hand, that the trouthe of god dependeth vppon the multitude of mennys mouthes: but that the catholyke chyrche illustrate

I ſtrate wꝑth the myꝛacles of god, and taughte by the ſpyꝛt of god/iſ ſet vꝑpon the hygh mountayne of the ſtone that iſ Cryſte/and therfore can neuer be hyd, but that the myꝛacles whꝑche god euer woꝛketh and euer ſhall woꝛke therein, doeth and ſhall make the lꝑghte of the doctryne ſhꝑne and ſhewe the ryght waye to heuen.

And theſe myꝛacles hath god often wꝛought to the conuerſyon and amendement of ieiws and heretykes / & often to the confuſyon and burnynge vꝑpe of obſtinate ieiws & heretykes, wꝑth the begynnynge of theyꝛ hell curꝑ here in erthe.

Now Tyndale denyeth not but that there be and haue ben ſuche myꝛacles /but he ſayeth that they be done by the deuyl. But then ſaye I that in hys ſo ſavenge he iſ woꝛſe then euer was the deuyl. for the deuyl durſte neuer ſay ſo myche hym ſelfe, as dyd the ieiws and nowe Tyndale ſaye.

But when he ſayth it/ I ſaye yet agayne he muſt ſhewe me whꝑ there be no myꝛacles amonge all hys falſe chyrches of heretykes /oꝛ ellys to calle the trew myꝛacles of god done in the catholyke chyrche of god falſe illuſyons of the deuyl, iſ a woꝛde well able alone to pꝛoue hym ſelfe a deuyl.

Now yf Tyndale wꝑll ſaye that the turkes haue myꝛacles amonge them as well as our chyrche: I maye denye it hym by his owne rule, but if he pꝛoue it by playne ſcripture. But now yf I graſſite it hym, yet ſhall it not ſerue hym. for I may pꝛoue hym by playne ſcripture that there be neyther none ſuche, noꝛ ſo many done amonge them as theſe be that be dayly done in Cryſtes catholyke chyrch. for our ſauour

T ſayth ꝑ hys owne myꝛacles paſſed all that had ben before/ & that yet hys apoſtles and dyſciples and hys ſaythfull byleuynge folke, ſhold do as greate and greater. And we ſe that in the catholyke chyrche god hath done and dayly doeth for hys ſayntes, bothe whyle they were here and after theyꝛ departinge henſe/and hath alſo done and dayly doeth at dyuerſe ymages and pylgrymages, as greate myꝛacles in conſymacpon of our ſayth in that behalfe, as euer he dyd in the tyme of the apoſtles. And therfore am I very ſure that neyther paynyms noꝛ turkes be able to matche our chyrche in myꝛacles/ but that ours as farre paſſe all theyꝛs yf they haue any, as euer the myꝛacles of Moſes paſſed the wyche-craſte of the egyptean iuglers. And of theſe am I as ſure/ as that ꝑ falſe chyrches of heretykes do no myꝛacles at all.

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whether the apostles left aught unwritten,

Forther more as for miracles or meruayles done among the Turkes or Saracenis, syth Tyndale is not yet as farre as I knowe cōfessyd, nor professyth not hym self a Saracene, nor I knowe hym not very surely for a Turke but for an heretyque: I shall not greatly nede to dispute with hym bypon myracles done amonge the Machometans / but (whyche were as good as to do that he doth) let hym goe cōfess hym self, and then come agayne and speke for Machomete and his men, and I shall answer hym forther for theyr miracles. But in the meane tyme whyle I knowe hym but for an heretyke: yt is inough to tell hym that amonge all yf false chyrrches of fals heretikes there be no miracles at all. But god worketh hys miracles in his trew chyrrch, to shew his trew chyrrche, that is to wyte his trew apostle. And then his trew preacher knowen / that is sufficient for all his preachinge, and to proue that he doth teache & expounde the scripture after the ryght vnderstonding thought and inspired by the spiryte of god, sent to dwell wyth his chyrrche for euer, accordyng to Cristes promyse / and therfore shall not nede no particulare miracles bypon euery artycle, for Criste bled not that hym selfe.

And thus in this myne answer to his one chapter, which he so gayly flooyshed, that he had went the glyttering thereof wold haue made euery manns pies so adased, yf no man sholde haue spied his falshe and founden oute the trowth: I haue in suche wyse confounded hym and all his hole doctrine vtterly / that yf I neuer wold wyte one worde more, yet sholde he neuer agaynst this alone defende his deuelysh doctrine whyle he lyueth, and take all the deuils in hell to helpe hym.

whether the apostles left aught unwritten,
that is of necessity to be beleued.



Be come now good cristen reader vnto that mater, whyche is vndoutely one of the moste specyall poyntes that are in debate bytwene these heretyques and vs. For bypon this questyon hangeth all theyr whole hold, in the destruccyon of many holy thinges beleued and obserued in Cristes catholyque chyrrche,

3 For yt we speke of salpynge the lent or other holy bygi-
les: they saie we fynde yt not in scripture. If we speke of
keppynge the holy daie: they saie the scripture appoynteth
none. If we speke of wo:shypynge the sacrament of the au-
ter: they saie yt is not commaunded in scripture / and so
of euery good thyng almost in lyke wyse. For in this poynt
they ende not. It serueth them but for a steppe forwarde.
For after tyme that they haue sayd this ones, that euery ne-
cessarye thyng is wryten / all be yt that they say therein false
and are neuer able to proue theyr sayeng trew as ye shall se
anon: yet when they be cofuted and concluded openly ther-
in, they dysymule shamefully theyr confusyon / & maynge
then as though theyr parte were proued, they runne on far-
ther & wyl here no more therof / but denye also the thynges
that be well and playnly wryten in holy wryt in dede.

3 Is for ensample when we saie that conyrmacyon, prest-
hed, and matrymonye, be holy sacramentes: Tyndale sayth
naye / for he sayth yt is not wryte in scripture. We shew hym
playne scriptures for them, of grace geuen in them by the
imposycon of the handes by the wordes of saynte Poule /
and Tyndale laugheth his wordes to scoone sayeng it was
but a maner of the countre, as a man layeth his hande by-
pon a bopes hed whē he calleth hym good sonne. And as for
matrymony / he sayth that saynt Poule mente not in suche
wyse / and that he can make as good a sacrament of salte, of
musterd seed, of a hape, or of a nette.

6 So that as I saie byleue them onys in this, that we be
bounden to byleue nothyng but the onely scripture / and
take awaye the credence from the catholyque chyrche, as
though that god leuynge his onely scripture therein, hadde
broken his promyse and taken his spyrte therefrom: & be
ey scripture yt selfe shall serue euery folyshe heretique for
a bable.

Now for as mych therefore as I matter of this chapter,
wherin Tyndale as he dyd in the chapter laste before in
whiche I haue playnly confounded hym, goeth abowte
agayne to take awaye the credence of Crystes catholyke
chyrche / whiche onys fallen awaye, the credence & the force
of scripture and all goeth with it (for bothe booke and
secte of heretikes wylle it thus theyr owne ends / and as
saynt Austyn sayth, same for the chyrche we haue not the
holy scripture of god from bypocryte wyngys of man): I re-
quyre

quyre the reader to cōsider well what he readeth, and passe it not ouer sodaynly, but aduise it sadyly / and I doubt not then but he shall playnely se that Tyndale shall in this chapter as solemply as he setteth forth, take a shamefull fall. Here now therfore what he sayeth.

Tyndale.

But dys not the apostles teache aught by mouth that they wrote not, I am fware, because that many taught one thyng, and every man the same in dyuerse places and vnto dyuerse people, and confirmed every sermon with a sondry miracle: therfore Cryste and his apostles preached an hundred thousande sermons, and dys as many myracles / whiche hadde ben superfluous to haue bene all wryten.

More.

Now consyder good reader that Tyndales purpose is, to proue vs that the apostles wrote all that was of necessitye to be done or to be beleued. And remember that as yet he doth but tell vs that they dys so, and proueth it not yet / but he wyll anon full worshypfully. But in the meane waye marke me this fyrste, that he sayth that Cryste and his apostles dys cōfyrme every sermone with a sondry miracle. For tyll he proue me that by scripture / I denye yt playnely. For syth neyther scripture teacheth yt, nor the catholyke chyrch preacheth yt, nor any reason proueth yt: I maye well and boldely denye yt, and so I do.

For I se well his falked for whych he sayneth yt. He seeth miracles wrought by god plentiously in hys chyrche, and that thereby his chyrche and the sayth therof is confirmed / and therfore to byng at the lyste wyle some parte therof in questyon, he wold saye that we fynde not specyall miracles done for every poynte. But I say no more dys the apostles neyther, nor Tyndale shall neuer proue yt. For yf he wyll proue me that / he muste proue me trew, not onely the thyng that hym selfe sayth, whych is more then euer he shall proue trew / that is to wyt that they proued every sermon with a sondry miracle / but also that eyther they neuer preached but one artycle in one sermone. Or yf they preached many / he muste then proue me two thynges / one, that they cōfyrmed that sermon with as many miracles as they preached poyntes / a nother that they shewed the people that the miracles whiche they then dys, was so many miracles for so many poyntes / for ellys myght all those myracles be done for the proue of one of those poyntes, and all the remanaunt unproued.

Iued. For if Tyndale will say that thinge neded not, for as mych as any one miracle sufficed to proue them all, spth pt proued hym a trew preacher: then shall Tyndale say to the thyng that I wolde haue hym saue/for: then hym selfe proueth that it neded not that they sholde proue euery sermone wth a fenerall myracle made amonge one people/no: per aduenture any one sermone neyther otherwyse then as by miracles shewed at other occasions bysode theyr sermons, they proued them selfe holy men and goddes messengers. For we fynde many miracles done by them at suche tymes as they were not makinge of sermons. And yet when they dyd them in Cristes name/we fynde not alway that they added a specyall article of oure faith, whyche specyaltie they wolde haue by that miracle confirmed.

And thus ye se that here he affirmeth one thinge that he shall neuer proue/whyth thyng per I wolde not vouche safe to speke of, sauynge that he doth it of an euill purpose. For hys mayster Martyn Luther when Erasmus layd agaynst hym for manys fre wyl the doctrine of the olde holy farnes, whose farnth was approued by miracles: layd agaynst hym agayne, that though they dyd miracles, Erasmus yet coulde not proue any of them by a myracle specyally for that article, and therfore he wolde haue that article seme unproued as for any myracle. And this way caryth Tyndale now for the selfe same cause / & therfore sheweth that the apostles confirmed euery sermone wth a sonde myracle. But I doute not but that if we sholde byde Tyndale here of Luther hym selfe proue by euery article of his farnth whyth he wolde he sholde wene wile & sayth that the apostles preached / if we sholde I say dyd them proue by, & the apostles confirmed euery article thereof by a sonde myracle: they shold seeke in scrypture tyll they even wene theyd the sonde.

Wherfore Tyndales wordes shuld be gather, and this point can not agre wth an other. For if these wordes be trew that they proued euery sermone wth a sonde myracle then it is false that he sayth here also, that is to witte, that they shold be witten as nedeth.

For if it be witten that Tyndale sayth that they shold be formed euery sermone wth a sonde myracle: and yet they not nedeth, and by this it is manifest that euery myracle the popule of farnth that they preached, shold be proued by

miracle: yt foloweth that euery necessary poynte that they preached, they dyd proue by miracle. Then ferther yf euery necessary poynte that they preached they preued by miracle, bycause yt was nedefull þ yt sholde be, for credence to be geuen to that point for our soules helth: it was nedefull then for the cōseruacion of the same credence, yf the credence coulde not be kepte wythout wytyng, that of euery suche necessary poynt of sayth and necessary doctrine of theys, wythout whych byleued we canne not be saued/ there were one miracle wyten at the leste. But there ys not of euery suche artycle one miracle wytyyn: ergo yt is not trewe that Tyndale goth aboute to proue, that the miracles as many be wyten as nede/ and that euery necessary thyng is wyten. And verily yf euery thyng that we holde necessarily byleue, had ben thentent of god to haue it put in wytyng/ and that yt hadde ben also necessary that euery poynt were preued by one miracle/ and not suffycient that the preachers were proued by miracles them selfe, & therby their doctrine to be byleued: yt were very probable then, both that þ wyters wolde haue wyten some thinges mych moze open and playne thē they haue done/ and also that of euery necessary poynte of sayth they wolde haue wyten one miracle at the leste. But now syth god intended not to gyue his new lawe by booke, but specially by the necessary poyntes therof wyten in mennys hartes/ wherof hym selfe wolde be the specyall inwarde mapster: he hath prouyded þ scripture to serue for parte but not to serue alone for all. And syth suche miracles as be wyten therein, suffice to proue þ apostles goddes true preachers/ and therfore neded not miracles to be wyten, for euery poynte of theys preachynge: no moze neded there to be miracles done for euery poynt of theys preachynge.

And for farther profe therof/ he w many thynges preached the apostles by theys wysdomes, wyth whiche we rede not that they sente by the messengers for euery poynte a miracle.

And thus good readers here ye se fynde that this poynt of Tyndales preachynge muste be better proued/ whiche poynt thus reponed, answereth and reponeth clerly by vntyl other places of his booke hereafter. But yet is it further to be considered & wayed in his wordes þ he sayth, yd wyth the wysdomes and the suffycient in general of euery thyng necessary to our saluacion.

that is of necessitye to be beleuyd.

ccviii

A soules helth, both of what we ought to byscre, and what we ought to do / was
wryten, so that what so euer we ought to byscre or do, that same is wryten
expressely / or drawen of that whiche is wryten.

More.

In these wordes though I fynde lakke of trowth / yet I
sum what alote hys wryt / as our saupour sayed by þe wykked
bapty, whiche though he played the falsse shepwe for hys
mayster / prouyded yet wrylyly sum what for hym selfe. And
so playeth Tyndale here. for now that he playnely percey-
ueth that the doctryne is playnely falsse, whiche hys may-
ster Luther & hym selfe to, haue taught so playnely btywen
them all thys whyle / that is to wryt that there is no necessa-
ry trowth to be beleued, but yf it be proued by playne & eu-
dent scripture: now cometh Tyndale and seeth that they
shall be put to flighte and sayne to runne awaye / and ther-
fore wrylyly prouydeþ a startynge hole, steppynge from
playne and euident scripture theyr old speccall playne eu-
dent wordes, vnto darke debatable termes of generall pyth
and substance, and of drawynge out and deducynge and
dependynge vppon scripture / vppon euery whiche worde
he maye make an argument when it cometh to the poynte.

But yet yf he wolde honestly stande to hys tacyng in
thys poynt, and gyue vs þe lyke lyberte that hym selfe wyl
take / and neyther vse falsse deduccions of hys owne, nor re-
fuse our deduccions yf we deduce them well: we wolde ne-
uer fynde faute in thys poynte.

But now let vs deduce a
thyng neuer so strayght, it can not be alowed. Let hym selfe
drawe it neuer so farre a wry / yet wyl he swere þe it is ryght

Inough. I shall gyue you so the more clerenesse one ensam-
ple of eyther syde. we saye that syth our saupour hath hym
selfe promysed in the gospel, that hym selfe and hys holy
spyrte shall be wryth his chyrche all dayes vnto the ende of
the worlde: yf soloweth say we therof, that hys chyrch shall
neuer fayle as long as the worlde lasteth. And bycause our
saupour sayth in lyke wyse, that hys holy spyrte ever aby-
dunge wryth hys chyrche, shall teche his chyrch all thynges,
and lede them into euery trowth, and put them in remem-
braunce of all that he hym selfe had o: wolde say vnto them:
we deduce theruppon þe he wyl not suffer hys chyrche fall
in to the enemye bylese of any dampnable heresy, but
lede them into the trowth þe is the contrary of that heresy.
And syth he sayed that the holy goodys shall lye in pou-

Luce. 16

Matthei 13

106. 16

¶ all thynges

whether the apostles left aught unwryten,

all thynges, nor shall wryte you all trouth / but shall lede **I**
you into all trouth: we deduce theruppon that the bylese
where into y^e spiryte of god ledeth vs and planteth it in our
harte, is as good and as sure to saluacyon of oure soules
wythout any wrytynge at all, as yf it were wryten in parche
ment wyth golden letters and Crysles owne hande.

Here haue I shewed you a sample of oure deducyons/
whyche I truste every man may se that we draw it not farre
of, but that the scripture well and clerely maynteneth oure
deducynge therof. And the sample also that I shew you ser-
ueth mych for our mater agaynst Tyndale, that contendeth
and laboreth to proue that we be bounde to beleue nothyng
but goddys promyses / and here he seeth that god promysed
not to put all thyng in wrytynge, but that the holy gooste
sholde teche vs by ledynge vs into every trouth.

Now shall I shewe you a sample of Tyndales deduc-
cyon vppon scripture, whyche as god wolde he byngeth
forth hym selfe in thys same present chappter, to the entent
that ye sholde not lakke a shew / wherby ye shall se how play-
nely he proueth his holy doctryne by the holy scripture.

The scripture sayeth, loue thy neyghbour as thy selfe.
Now vppon this texte deduceth Tyndale, that women may
cristen and consecrate the body of Crysle and saue masse to.
How other men will alowe thys deducyon I can not tell.
But lest they that lyke it not, myghte happe to wene that he
sayth it not: I shall reherse you his owne very wordes.

Tyndale.

They will happily demaunde where yt is wryten that womē sholde baptise.
Veryly in this commandement, loue thy neyghbour as thy selfe / yt is wry-
ten that they may and ought to mynistre not onely baptisme, but all other sa-
cramentes also in tyme of nede, yf they be so necessarye as they preache them.

Note.

Lo sye here ye se that yf the masse be so necessarye as the
chyrche teacheth / whyche sayth and hath ordeyned that it is
necessarye to be sayd vnto the paryshe at the lesse wyse every
sondaye: yf the preste be not at home, then some good wyse
maye for a nede stepp to the awter and saue masse in his
stede / bycause the scripture sayth, loue thy neyghbour as
thy selfe.

What is there that these folke maye not proue by scrip-
ture / yf they may deduce it thus and haue theyr deducyons
alowed. Oya made as good deducyons as thys, and yet had

that is of necessitye to be beleued.

ccix

1. Paralip. 11.

2p

I no thanks. For he thoughte that bycause of the commaundement, thou shalt honour thy lord god, he myghte & was bounden to set hys hande vnto stayng and hepyng vpon of the arche of the testament that was aboute to fall. But god taughte other men by that mannys sodayne deth / that he was so malapert to meble wth þ hynde of goddys honour that was not mete for hym. And Tyndale bycause a woman muste loue her neyghboure as her selfe: wyl haue her not touche the arche but the blessed bodye of god, and bodely cōsecrate yt her self / which neyther the blessed mother of Crist, nor þ hyghest angell in heuen, durste euer psume to thynke, bycause god had not appoynted them to that offyce. Muche deducyons vppon scripture made they of lykelyhed that toke vppon them in the old testamēt more then they parte cam to / as Choz and Abyron, and the kynge Dnyas, that wolde nedes playe the prests and encense god hym selfe / for whyche honorable seruyce our lord sent hym thame and forow.

Numeri. 16.

2. Paralip. 26.

Exodus. 17.

Exodus. 17.

Exodus. 17.

Now yf Tyndale aske me why a woman maye crysten & not cōsecrate (yth both be sacramētes: I can answere hym the comen answere, that though both be necessarye / yet both be not lyke great nor lyke necessarye. For both is there greater reuerence to be had to the sacramēt of Cristes body, then to the sacrament of baptysme, and yet is baptysme of more necessitye then the tother, lyth that for faute of baptysme saluacyon fayleth and not for faute of housell. But as for my parte I wold geue hym none answer to that question, ether then the ordynauce of goddes spyrte / whyche I se þ god hath taught his chyche, and ellys wolde he not suffer them to beleue that yt were well done, wherof no man is bounde to geue a pceptle cause. But yt were ouer much boldenes to thynke that we coulde pceptly tell þ cause of euery thyng that yt pleaseth god to doo / though Tyndale and his spirituall sozt will not obay goddes bydyng, till themself as he sayth haue enserched & founden the depe full cause why.

It is to me for all Tyndales deducyons a greater quoddy on yet sayng for the custume of Cristes catholyke chyrche why a woman may crysten, then why she may not cōsecrate. For surely lyth god sent out only men to baptysme: I wold set no woman thereto for any neede, no more then to be a confessor, and aduise men of theyr synns for neede / sayng yf I se þ tane euer sūd maye be in Cristen hole chyrche,

and the

and the consent of holy sayntes approuynge and allowyng the same. And in consecratynge neuer woman dyd yt / nor good man beleued that any woman myghte do yt. whiche bylyf yt were false: I doute not but the spiryte of god te chynge his chyche, wolde ere this haue led his chyche into the contrarye trewth accordynge to Crysstes promyse.

But now as I say ye se by Tyndales ensample, for what entent and purpose he putteth in his deducynge & drawyng of articles of the fapth out of the scripture / wherein he may as well byleue what he wyll and take what he lyst, not of p tradycyon of Crysstes catholyque chyche, but of the tradycyon of Martyn Luthers lemmian / as frame hym selfe a fapth by a deducyon of scripture deduced in such a fashyon.

In the same manner he draweth out of scripture in hys booke of obedyence, and in thys booke also, that a frere may marie a nonne by the authoryte of saynt Doule. For bring asked where he fyndeth yt in scripture / he sayth yt is wyrtten in these wordes to Timothe, a byshoppe muste be vure prouable and the husbunde of one wyfe. And in the wordes of saynte Doule, there shall come false prophetes that shall forbide marriage. And in this texte also, yt is better to map then to burne.

Is not this conclusyon trow ye well deduced: In p fyrst bycause saynte Doule dyd putte in this word one, to forbyd and exclude any mo then one: Tyndale deduceth that a byshoppe muste nedes haue one / and thereby maketh saynte Doule false in a nother place, where he counsaileth a wylfhyth that he sholde rather haue none.

In the seconde texte bycause saynt Doule condēneth thē that wolde saye, yt were not lawfull for any man to mary: Tyndale deduceth that euery mape mary, though hym self haue made vnto god a contrary promyse byfore / & myght as well deduce p no man mape be forbode to mary, though he haue a wyfe all redy. For the frere is as well and as clere ly forboden to mary by the scriptures, that forbodeth hym the bryche of his vow: as is the man forbode to mary that hath a wyfe all redy.

And vpon the thyrde texte, bycause saynt Doule sayth that yt is better to mary thē to burne: Tyndale deduceth p it is better for a frere to marie, then to forbere lechery / & cōsydereth not that when he bryeth his vow and weddeth as harlot, then he burneth both bodye and soule, fyrst here in

fyre of

1. Timoth. 3

1. Timoth. 4.

1. Corin. 7.

that is of necessity to be beleueyd.

ccc.

I fyre of foule fylthy luste, and after thys worlde in euertlastyng fyre of hell. Is not thys conclusyon worthypfully deduced vppon scripture: It is meruayle that he deduceth it not rather vppon þe texte that he speketh of here: Loue thy neyghbour as thy selfe/and vppon thys texte also: Do to another as thou woldest be done to thy selfe. These haue yet some better colour for Luther and hys leman/ and I doute not but he wyll fynde them at laste, and saue that hys marriage is grounded there, because he loueth her wyth suche a lewde lousy loue, as the lewde lousy louer in lechery loueth hym selfe/ and is so ryghtuously dysposed, þe he wyll neuer desyre that she shall lye wyth hym, but whē he is euen as well content that hym selfe shall lye wyth her. Thys that we saue now in sporte/ he wyll saue ones in earnest I warraunt you.

Now for the declaracyon of hys purpose, in drawyng & deducyng of that pcle of theyr faythlesse fayth out of scripture of god, these ensamples suffyse / and therfore I shall procede farther.

Now nexte he cometh to the purpose, to proue you that euery necessary thyng that we be bounden eyther to beleue or to do, is wyrtē in scripture. And now harke I praye you how properly the good man proueth it. These are hys wordes:

Cyndale. For if that I were bounden to do or byleue vnder payne of losse of my soule, any thyng that were not wyrtē nor depended of that, whyche is wyrtē in scripture, I wolde holpeme the scripture that it is wyrtē.

Now here in hys fyrste argument that he setteth forth in the fore fronte of the feld, as a speryall stronge bande, whyche argument is so well aduysed and consydered: yf hym selfe haue we, shall plaignely saue that it cometh out of a mad mannyngment.

For by thys reason till the gospellys were wyrtē, euery man myght haue refused all the doctryne of Crist in euery point that was not wyrtē in scripture before his day, nor drawen out therof by a lytell streyghter lyne then Luther draweth his. And when Crist taught them the counsaile of virginity and many other holisome thynges about the perfeccyon of theyr olde lawe: they myght haue sayd, that we the same in wyrtē. And then yf he had answered that hym selfe

selfe beyng suche as he was, and for suche testyfyed by wry-
tyng, and by the worde of hys father, and by hys owne won-
derous workes, owed to be beleued of them in euery thyng
vppon payne of the losse of theyr soules: they myghte haue
sayed agayn as Tyndale sayth now/ yf we be bounden vppō
the payne of losse of our soules to beleue any thyng that is
not wryten nor dependeth of that whiche is wryten, what
holpe vs the scripture that is wryten? Thys tale of Tynd-
dales myghte they haue tolde vnto Cryst hym self, agaynst
the sacrament of baptysme & the sacrament of the awter to.

1. Corinths. 11.

Now when saynt Poule in his pylle to the Corynthyens
sayed, I wyl order the remanaunt when I come my selfe:
they sholde by Tyndales reason haue sent hym hys pylle
agayne and saye/ If we shall be bounden to do any thyng
vnwryten, what auayleth vs all that euer thou wrytest?

But there nedeth no places of scripture to thys blasphemous
foly of Tyndale spoken agaynst scripture/ bycause
god hath taught & left some parte of hys pleasure wrythout
scripture. For yf a man wryte certayne rules to hys house-
holde seruautes, and yet gyue them certayne besyde by his
owne mouth, such as peraduenture shold nedde no warning
in wrytyng, bycause the cōynuall vse and exēple of the
coude not suffer them to be forgotten (in which kinde of cō-
maundementes be the blessed sacramentes so dayly vsed in
Crystes churche, that forgotten they can not be, nor leste they
shall not be for all the besynesse that these heretikes the de-
uils doctours can make) yf thys lordes seruautes were so
wylle to lerne thys lesson of Tyndale and saye, naye sye and
ye leue these thynges vnwryten then a strawe for all that ye
haue wryten: myghte not the master saye that hys menne
were a sorte of malaperte folyshe knaues. And thys is as
ye se Tyndales fyrst reason, wherewith he full properly pro-
ueth vs that the apostles wrote all togyther that euer we
sholde be bounden to beleue. whiche reason ye se your selfe
is not worth one rythe/ but rather a playne unreasonable
blasphemous folyshep spoken agaynst the scripture of god/
whiche he sayth serueth for nought yf god bynde us to be-
leue any worde of hys byschope.

Now let vs procede to the seconde, wherby I promysse
you very seconde, for any frute that ye shall fynde therein.
These are hys wordes.

that is of necessity to be beleued.

ccxiii

I

Tyndale.

In as much as Cryste and all his apostles warned vs, that false prophetes shold come with false myracles, euen to deceyue the electes yf it were possible: wherwith sholde the trewe precher confounde the false, excepte he brought trewe myracles to confounde the false, or ellys autentique scripture of full authoryte all redy amonge the people.

More.

B Grette cause haue we to gyue thanke to god / whose goodnesse wresteth the tonges of heretyques and maketh them there speke most agaynst the selfe, where they wene to speke for them selfe the beste, as he serueth Tyndale here. For these be the wordes that I wolde haue wysshed hym to say. For where he meaneth that all must be wyrtten because that ellys there were nothyng that coude confounde false prophetes that sholde come and shewe false myracles, excepte the trewe prechers sholde shewe trewe myracles agaynst them: I answered to Tyndale two thynges. The fyrste is that it is playne false that Tyndale taketh for a playne truth / that is to wyt that the trewe prechers coude haue no thyng to confounde the false prophetes that sholde come with false myracles, but yf all the trouthe were wyrtten in scripture autentique amonge the people. And that yf it so were / then the trewe precheours had inough without trewe myracles to confounde the false prophetes byngyng false myracles. The seconde thyng that I answered hym with is this / that yf it were trewe that he sayeth, that without myracles nothyng wolde suffeyently serue in suche case, excepte that euery necessary thyng were wyrtten in autentique scripture: yet syth hym selfe confelleth that trewe myracles myghte in suche case suffeyently serue the trewe precheour, and confounde the false, and saue the fawth by ryghte / and that he can not saye but that god is able to do them when so euer he lyst, and will neuer leue his church destytute of helpe and comferte necessary, and therfore in suche necessitye will not fayle to do them: Tyndale must nedes agre (be he neuer so lothe to comme to it) that god hath no necessitye for auoydng of suche payell, to prouyde that his church sholde haue euery necessary thyng deliuered vnto them, and euery more kepte with them in autentique scripture / whyle hym selfe by his promysse wolde euery dwelle with them, and hadde for the proofe of theyr fawth agaynst false prophetes and theyr false myracles,

I the

the myghtye meane of trew myzacles, and oute of measure greter in his owne hande. whyche meane of miracles for þe trew pꝛofe of his worde among mortall menne/ is and hath bene and euer shall be, the fynall pꝛeemptorye stoppe agaynste all contradyccyon.

This secunde answer is open and playne inough in yt selfe. And for as mych as the fyrste appereth not peraduenture so fully playne at the fyrste syght / I shall make yt clearer. When Tyndale sayth that excepte all were wyten that we be bounden to beleue or to do, there were ellys nothyng saue miracles to confounde false prophetes that sholde come with false miracles: ye perceyue well that he pꝛosupposeth that yf euery such thyng be wyten in autentique scripture, then wythout myzacles the mater is saue inough / and the trew pꝛeachers able inough to confounde the false by the scripture alone. For but yf he saye so, he sayth no more for the alledgyng of scripture then for the alledgyng of the sayth wythout scripture.

Now Tyndale tellynge vs thus / we muste fyrst wꝛt of hym whych false pꝛphetes he meaneth, Daynyms, Turkes, or heretikes. If he meane Daynyms or Turkes, the goeth he very farre wyde / for the trew pꝛeachers can not confounde them wyth out autentique scripture / for yt is not autentique amonge them, but they saye that yt is false. If he meane heretikes, he goth almoste as farre wyde / for they wyl also when they lyste denye for holy scripture any parte of holy scripture that pꝛoueth agaynste theyr purpose / as they denye the booke of Machabees, bycause yt pꝛoueth purgatory and pꝛayours for them that are dede / and denye the pꝛystle of saynte Jamys, bycause yt repꝛoueth a bare sayth wythout good woꝛkes.

Now yf they admytte the scripture for scripture, yet are ye neuer the nere / for they wyl denye the trew sense therof, and obstynately defende a false / so that the trew pꝛeacher and that false prophete shall be styll as farre a sonder, as yf they denyed the very scripture yt selfe.

Now when he speaketh of confoundyng them: we must wꝛt of hym what he meaneth by confoundyng them. whether he meane that the trewe pꝛeacher shall make the false pꝛophete ashamed / or that he shall make the people perceyue theyr doctryne for false. As for makyng the false prophetes ashamed: ye se your selfe they be so shamelesse that yt wyl not be,

Not be, for ye se they wedde nonnes openly. And when they be not ashamed to loke folke in the face, after that shameful sacrilege and abomynable bychery: whereof wyl they be ashamed: Now if he meane that the trewe preacher shall by chauteynque wytyng, make the people perceyue y false prophete false: I saye y shall he not do by scrpyture any thyng moze largely, then he shall do the same by the worde of god bntwyten/ whyche worde Tyndale wolde haue no man by leue. For the perceyuyng wherof, suppose me now that the trewe preacher and the false prophete came to gether to dyspute the trowth in a great audyence of people, vppon some suche artycle as the false prophete wolde teache agaynst the comen fayth of the catholyque chyche. As let me se for ensample/ whether scerres may wedde nonnes. Tut nay, y can serue for no sample, yt is to clere and to farre vndysputable for any false prophete to fynde any reasonyng therin/ as y thyng whych neuer spth the world was pepled, could haue founden any mā to thynke yt lawfull, tyll now/ noz yet now neyther fyndeth any that so thynketh, as many wrechcs as so sayth and so dothe/ noz yt were not possyble for the false prophete to fynde any colour therin, but such as all y world wolde wonder at/ excepte suche bestes as lyste to se yt so for hated and despyght of honestye. But let vs take therfore for ensample, some suche herselfe as hath bene holden & dysputed of olde. And what rather then one of the greattest: that is to wyt that herselfe that Arius held and his great company, that our saupour Crysse was not one egall god wth his father.

C Suppose me therfore I saye y some false prophete were so deuelyshe as to preach that popnt agayne/ and that he hadde by false preachyng wonne vnto hym (as Arius had in his tyme) myche people all redy of euery state and degre/ and that he sholde then come in an open audyce of a mayne multytude, to dyspute wth any trewe preacher that wolde offer hym self to defende in that popnte the parte and bylefe of the catholyque chyche. Now when the trewe preacher and the false prophete were comen to gether, and fallen in dyspycous in two pulpettes on hygh y all y people myght here them/ and that y tone alledged dyuerse textes of scrpyture for the trowth, & the tother as many for the false parte, and ethe of them glose agaynst glose/ & when the trewe preacher wolde laye therto the consente of all the olde Douctours, &

of all the catholyque chyrch of Cryste this fyftene hundred yere, the false prophete wolde save agayne as the false prophete Luther sayeth hym selfe, I set not by Hierome, I set not by Austayne, I care not for an hundred Gregories, I not for a thousande Cyprianes, I laye for me the playne worde of god. And for the catholyque chyrche that thou callest þ chyrch of Cryste, it is but a multitude of mortale men, whom yf I sholde byleue for þ multitude, I must rather byleue the Daynyms or the Machometanys, whych be many mo. And thy sayntes whom thou layest for the be dede/ but the worde of god that I laye for me, lyueth and shall lyue for euer. And the chyrch of Cryste is unknowen to men, but yt is well knowen to god/ oute of whose hande no man can take them as our sauyour sayth, but though they slepe now and reste in hope as þ scripture sayth, my fleshe shall reste in hope/ they shall yet in the daye of the lord awake at þ blast of the trumpe, & euer after lyue wyth the lord in his reigne. And of these I doute not was that holy mā Terrius & many a nother holy man of his secte.

Now yf agaynst all this, the trew preacher fall in farther dyspyconis agayne/ as well about hys fyfte questyon as about the chyrch, wyth dyuerse other that incydently fall in debate bytwene them/ and then for the synall ende & playneste profe conclude and reste vpon the scripture, and saye that he hath proued his parte well thereby, and that his gettes be clere, and the textes of the tother parte are falsely wrytten, and hys owne answeres effectuell, and the tothers but sophystycall/ and then the false prophete for hym selfe agayne saye, that he loveth mych that they dysputacon is come to so good a poynt/ for he knoweth well þ he hath alleged the scriptures ryght, and cōstrewed them in theyr trew sense, and that his aduersary is aduersary of the playne opē trouth, and preacheth and teacheth agayn his owne comyence, and thereby synneth agaynst the holy goost, whiche shall neuer be forgeuen in this worlde nor in the worlde to come/ for whose irremysyble synne hymn selfe is full sorow, and exhorte hym to remeber the false prophete Balam, and beware by tyme, lest he come to lyke ende/ and the say þ he is yet glad agayn on tother syde, & hyghly thanketh þ lord, that hathe by his trew teachyngs there opened the eyes of þ people about them, þ they now cleerly se the lyght of trouth/ whiche hath now putte awaie the darkenes of theyr ignorance

I raunce, wherein the blynde leuers the false poppish preachers haue led them wronge all this whyle byfore/ the errour of whom he douteth not but that god hath by hym made them now so playnely to perceyue, that he well dare and so dothe make them all his iudges, whether of them both hath defended his parte better/ and therfore prayeth them to speke and shew theyr myndes therein / for the apostle sayth while other speke, the congregacyon muste iudge/ and euery man (sayth Luther) for his owne soule byleueth or byleueth not, vppon his owne parell/ & therfore vppon his owne bylief what he sholde byleue and what not, muste nedes be iudge hym self: now good readers when they thus haue spoken bothe / thynke ye by your trowth that the people vnlearned of theyr audyence, shalbe metely to dyscerne and iudge whpyther of them hath spoken better, and whpyther parte is bytwene the better proued by scripture: Are not the people well lykely wyth suche doutefull dyspopyngs to be rather ledde out of the trowth, then well conserued in yt: namely syth many of them shalbe corrupted in corners, & drawen in to that false sayth byfore, as the gypse of heretiques is.

But now how myche parell were there more, yf this false prophete sholde as Cynbale putteth his case, come forth with false miracles to/ and in the ende of his dysputacyon and his holy exhortacyon theruppon, saye farther to the people thus: Dere byethern in the loue of the lord the father & hym onely begotten sonne our sauyour Crysste, that cam into this wretched worlde to shew yt ensample of mekenesse, and not to make hym selfe as great a god as his father, as the poppish preachers preache vnto you/ whpych thereby make you byleue that our mayster Crysste passed in pynde of proud angell Lucifer, that for the same pynde was depyued of heuen and thowen in to hell, where he reigneeth as prynce vppon all the sonnyes of pynde: I am come as ye se sent by the blessed spyryte of the lorde, that hath prayed for you wyth syghes vnspychable, that ye myght be deliuered from this errour, that this false preacher here & I haue dysputed vppon in your presence/ where as you se I am sure perceyue full well that I haue wyth the worde of god overcome hym bitterly though he dable on syl. But yet bycause the trowth standeth not in wordes but in vertue and power of dede: yt pleaseth god that for the strenghtynge of wehe consciences, I shall shew you more proofe of the glasse of god. For syth

this euill man misse ledde wyth an euill spryde, wold lede **A**
 you styll in a wronge waye, and make you mysse vnder-
 stande the scripture/ sayeng that I take yt wrong & teache
 you false, where as I made your selfe iudges of the mater:
 I shall now call god to iudge it hym selfe in your syghte, by
 some shew of his speryall presens and power. And then af-
 ter this spoken/ sholde call vppon hym some well kno-
 wen blynde man, and in the syght of all the people sodayn-
 ly make hym se. what sayth Tyndale to thys: here is hys
 owne case. were the autentique scripture in thys case lykely
 to slay the people: surely me semeth naye. For though the
 scripture be trew in yt selfe: yet syth yt is not so playne but
 that many great dyscultytees arysle thereuppon / in whiche
 though he, whiche vppon the studie therof hath bestowed
 many yeres, may perceyue the trew parte from the false: yet **B**
 vnto the vnlearned yt shalbe lykely full ofte, that in suche dy-
 spyrsons the false parte maye seme treweste. And then how
 mych more yf he se in his owne syght myracles set therto.

But now say I that on the tother syde the worde of god
 unwritten may slay all to gether. For I say that the treweth
 of that artycle taught and beleued as the chyche wythout
 any doute or questyon beleueth/ may be so surely grauen in
 mannys harte, that though he neuer haue redde nor herde
 neyther any scripture in that poynte: yet presupposyng yt
 for an vndouted trowth, he shall set at nought all the false
 wrested scripture of the false prophete, and all his false my-
 racles to, and shall euer conser the scripture by the known
 artycle of the catholyque fayth, whych was taught and be-
 leued byfore those textes of scripture were wypte, and hath **C**
 yet the same trowth now that yt hadde then, not wythstan-
 dyng all the textes that seme to saye the contrary. And
 by this fayth in the worde of god unwritten in theyr booke/
 and yet wyten in theyr soules: dyd there many martyrs
 stand and shedde theyr blood in wytnesse of the trowth therof,
 that neuer red nor herde the scripture in theyr dayes/ and
 wold in the same word unwritten, wyth goddes grace haue
 wythstanden false myracles to, whych had yet bene vndou-
 tedly the sozest pynte, sayyng for the mo and more merue-
 louse myracles that them selfe saw or beleued done on the
 tother syde for the trowth.

But I say therfore as I haue ofte sayd byfore, that as for
 miracles he hath so specially kepte for the profe of þe trowth,
 that

that is of necessity to be beleuyd.

ccxix

That all the myracles whiche the paynyngs or other infy-
deles haue done excepte heretyques / he hath euer made his
trew preachers to do greater myracles agaynst them, & by
the greater miracles to destroye them / as he dyd in Moyses
and in Heliseus, & in his holy apostles, & other holy sayntes
after them. But as for heretykes, god hath neuer sufferd
them to do any miracles at all / bycause he wolde haue by
marke of miracles his very trew chyrche knowen from all
the false chyrches of heretyques. For neuer shall he suffer
them to do any, tyll þ great archheretyke Antecrysste come
hym selfe / whiche as helpe me god I fere be very nere hys
tyme, and that Luther is his very fore goar & his baptiste,
to make redy his way in the deserte of this wretched world /
and Tyndale, frere Huskyn, and Swynghius, his very fals
prophetes to preache for hym. But when he shall come hym
selfe and worke wonders, to peruert (yf yt myght be) the
euery chosen to: yet shall he not worke miracles alone, but
god shall for his chyrche in miracles farre passe hym / for an-
ger whereof he shall kyl them and truste all in strength of
sword. And bycause he shall haue so many wayes to turne
the peple wronge: god shall not suffer the wyche longe, but
shall shorten his dayes / and puttynge strength and miracle
to gether, shall kyl hym wth the spyrte or blasse of hys
holy mouth. And thus good readers ye playnely now per-
ceue that syth the scripture alone agaynst heretyques and
miracles maye not sufficiently serue to vniuerne people,
otherwyse then maye the bolye without the scripture / and
also þ heretykes shall do no miracles tyll Antecrysste come /
and yet then shall haue also greater miracles wrought a-
gaynst hym, and that his tyme shalbe but shorte, and hym
selfe synally by miracle destroyed and kylled: ye se proued
playnely, þ Tyndales secunde reason wth whych he wold
proue that the apostles lefte no necessary thyng vnwritten,
hath in yt no reason at all.

Tyndale.

Some man wolde aske, how dyd god contynue his generacyon from Adam to
Noe, and fro Noe to Abraham, and so to Moyses without writyng but with
teachynge fro mouth to mouth. I answere synally that there was no scripture
in the worlde all the whyle / that shall they proue when our lady hath a new
sonne.

More.

Tyndale sayth that some man wolde aske this question.
But he

But he knoweth well inough that I laye this agaynst hym in my dialogue, bycause he so precepsly sayth that nothyng maye be certaynely knowen to be byleued but by scripture. And now he answereth me that our ladye shall haue a new sonne, ere I ca proue that there was not scripture from the bygynnyng. He wayeth his wordes wylfully, when he sayth that our ladye shall haue a new sonne fyrst/whych he myght as well say by euery womā y is passed this world, sayyng y our ladye neuer had a new sonne bysye our sauour Criste, is none artycle of his false sayth, as hym selfe playnely confesseth/bycause yt is not playnely wryten in scripture.

But is not this a proper answer now: where as agaynst hys false grounde that there can be no trewe sayth but yf it be wryten in scripture, I objected agaynst hym the sayth of many good saythfull men / in whose dayes we can not proue that they sayth was wryten, & yet we dowte not but that they were good & saythfull: he sayth I can not proue that they had no scripture. If he wyl saye (as he doeth) that they coude haue no good and sure sayth wythout scripture/and wyl also confesse (as he doth) that they had good and sure sayth: he must hym selfe proue that they had scripture/and not tell me that our ladye shall haue a new sone ere I proue that they had no scripture. For it is inough for me, y our ladye shall haue two new sonnes ere Tyndale proue that some of those saythfull folke in the fyrst or seconde generation, had any wrytyng at all/and that our ladye shall haue syue new sonnes, ere Tyndale proue y the saythfull people had before Moyses dayes any scripture suche as Tyndale muste mene, but yf he go about to begyle vs wyth sophistry: call equiuocation. For our matel is not of scripture, as it is taken for bare wrytyng, suche as euery scripueners bove wryteth in hys maysters shoppe/ but as it sygnifyeth suche holy wrytyng as god causeth to be wryten & byndeth folke to byleue, vppon the pcell of theyr soule helth. And then I saye yet agayne that it is inough for me that our ladye shall haue fyene new sonnys, ere Tyndale be able to proue me that some of those whom I alledge & he confesseth for saythfull folke, had any suche scripture at all.

And Tyndale selynge full well that thys poynte pryketh hym, shyynketh hyther and thider thereat, and seketh many shyftes. And for all the shyftes that he fyndeth here, bycause they all satisfye not hym selfe: he is sayne afterwarde

Awarde in hys answer to my dialoge, to seke by some new/
 & sayth that in Noes dayes when the flode came, there were
 no mo leste that byleued ryght but those that were saued in
 the shyppe. In whyche place he testeth vppon that vertuose
 connyng man Nicholas de lira, sayeng *Lira destruat*. But it is
 more easy for Tyndale to make a mokke vppon hys name/
 then to obtayne his vertue and leryng. But what winneth
 Tyndale by that answer there? yf he sayed trewe/yet were
 he neuer the nere. For yf the hole worlde were at that tyme
 fallen from the sayth saue those few: yet were it for my pur
 pose suffycient that the trewe sayth had fyrste from god to
 man, and so forth fro man to man come by mouth without
 scrpyture vnto those few/ though all the remanaunt that
 hadde herde thereof hadde then bene fallen fro the bylyfe
 thereof, excepte onely those few/ as all the knowen nacions
 of the worlde that hath herd of Crystes sayth and holy scrpy
 ture to, be now fallen from both twayne, saue onely these
 few that yet remayne. And of them, some fall from the sayth
 and from the effecte of scrpyture by false interpretacion/ as
 they that fall fro the sacramentes, & that so constre the scrpy
 ture, that they wolde make yt sape that freeres may wedde
 nonnes. Of both whych sortes yf there went so many away
 that the remanaunt whyche were leste were as few as were
 take into Noes shyppe: yet shold alway those few be the ve
 ry chyrch of god vppon erth because of the ryght bylyfe, all
 though that of those few some were nought of leryng. And
 amonge them shold there myracles of god cōynue, to shew
 the p̄sence of god, and strength them in the sayth, & make
 his chyrche knowen/ that such as are out, may spnde þ way
 to yt to come in yf they will/ as he ceaced not to walke wyth
 the Jewes by myracles all though ther were many nought,
 tyll he quyte forsoke them/ whyche by his promyse he shall
 neuer do Crystes catholyque chyrche.

Tyndale.

God taught Adam greater thynges then to cryste.

More.

If the meane of spirytual reuelacions, it maketh lytle to
 þ purpose/yf of worldely thynges, I thynke well he taught
 hym thynges of greater necessity, as peraduenture to llege
 of the grounde. But as for wytyng, I mene as long as he
 lyued, was founden yet longe after Adams dayes. For
 though Adam hadde as great a wit as any man hath hadde

whether the apostles left aught unwritten,

synnys: yet he foude not out euery thyng that many a more mene wyt hath founden synnys / excepte Tyndale tell vs that Adam piented bokes, and made glasses, and shotte gonnes to.

Tyndale.

And that there was writyng in the world long ere Abraam, ye and ere Noe, do storiyes testyfy.

More.

Full well. But there is none of those storiyes any thyng sybbe to saynt Iohns gospel. He fyndeth not in them: *Qui vidit testimonium perhibuit / non, verum est testimonium eius.*

There were storiyes, whyche as saynte Austayne sayth, wrote of thynges done thousandes of yeres byfore þ world was made. And though yt were proued as yt is not, þ there were wytyng from the bygynnyng: yet as I sayed byfore, yt wolde not proue that there was holy scripture that tyme / whyche is the onely wytyng that muste be proued, or ellys all that he proueth is as good unproued.

Tyndale.

Not wythstandyng though there hadde bene no wytyng: the preachers were euer prophetes gloriouse in doyng myracles, wherewith they confyrmmed theyr preachyng.

More.

This is ryght well sayed and very largely / and lakketh nothyng now, but euen to be as well and largely proued. whych whē he shall so largely proue me by playne scripture (wythout whych by Luthers owne rule, Luthers owne scole maye not lōke to be byleued) he shall haue myche a do I trow. For he sayth that by all this tyme whyche was þ space of so many hundred yeres, þ preachers were euer prophetes and gloriouse in doyng of miracles, wherewith they confermed theyr preachyng. Verily Now we fynde that he confyrmmed his preachyng wyth myracle, that was wyth the flood that drowned the whole worlde. But ellys in that age from Adam to his day / what myracles fyndeth Tyndale done by the preachers: Now from Noe to Abraam, how many myracles fyndeth he done by the preachers. Now from Abraam to Moyses nyther, he fyndeth not very many / so that yt wyll I wene be very harde for hym to proue, that the preachers dyd alwaie proue all that whyle theyr preachyng by myracles.

But I am very glad to here hym saye so / and am content to discharge

that is of necessity to be beleuyd.

ccxiii

I to discharge hym of þ þrofe, and agre that he sayeth trouthy.
And then say I that syth hym selfe agreeth that for þ þrofe
of the prechers doctryne, prechynge all one thyng downe
fro generacyon to generacyon by the space of so many hun-
dred yeres, holy preachers and myracles were so necessary,
that for the necessity therof he presumeth that it was so: it
is reason that he agre also, that by thys hole tyme of systene
hundred yeres of Cristes chyrche, holy preachers wyth my-
racles haue ben as necessary. And then syth he muste also
graunte that god hath had as mych cure of the chyrche of
hys sonne, as he had of any chyrche before: he muste graunte
that of eche thyng necessary god hath as well prouyded for
it, as euer he dyd for any. wherof it foloweth that syth holy
preachers and myracles were alwaye so necessary in the
B other, that god alwaye prouyded them so plentifully, that
they neuer lacked: he hath in lyke wyse all thys whyle pro-
uyded, that in hys owne chyrche holy preachers and myra-
cles haue also contynued and haue neuer lacked. And then
foloweth forther, that syth in all thys whyle there hath ne-
uer ben in any chyrche of heretikes (as many as haue ben
of them) neyther saynt noz myracle/ but bothe twayne euer
plentifully contynued in thys onely chyrche, whiche is þ
comen knowen catholyke chyrche of Criste: theruppon fo-
loweth it fynally, that onely it is the trewe chyrche of god/
and that all the other be false chyrches of the deuill.

Now yf Cyndale wyl saye that it is now not lyke / for
there is no cause neyther of holy preachers noz miracles, by
cause we haue the scriptures/ as Abraam sayed vnto the
C ryche gloton that lay in hell and wolde haue Lazarus sent
into his fathers howse to gyue hys brethren warnyng, they
haue all redy Moyses and the prophetes / and yf they by-
leue not them, no more wyl they byleue one that wote come
hense neyther: thys wyl not serue Cyndale. For they were
not excusable whiche then hadde the scriptures, consyde-
ryng that the scripture had bene and yet euery age were
well testyfyed with myracles, in that the prophetes and pre-
chers therof, and the places where it was preched and occu-
pyed in goddys seruyce, were by god illustrate and set out
wyth myracles / in so mych that he dyd not onely sende to
the worlde his prophetes and trewe prechers with myra-
cles, but also by the hangys of thair sayng and sent in to
the worlde dede men also, to gyue the worlde warnyng to,

In c. 18

4. Regum. 13.

G II.

though

though he lysted not to do so mych at that wretches request. And finally when all was to litle, and that they fell to false construyng of the scripture, and so byganne to multiply theyr false doctryne, that they made the better beleuyng folke the fewer and the false parte þe greater: he taried not longe but cam hym selfe to reforme yt & bygynne his owne specyall chyrche wth hys owne preachyng and hys holy apostles / not wth bare dyspcccons and beryng men in hande the wordes of the scripture were playne inough / but wth plentiuouse miracles, to repproue the false doctryne of the false pharisees þe had bygone to teache contrary to theyr olde holy fathers byfore. And thus hath god euer synnis sent holy sayntes in to his chyrch, as the reason of his goodnesse requyred that he shold. And where these new pharisees these manyfolde sectes of heretykes, both now do, and fro þe bygynnyng haue done, myse construe the scripture of god agaynst the mynde of Criste and his apostles: our lord sendeth and euer hath sent not onely good vertuous preachers agaynst them, but also repproueth and euer hath repproued theyr mooste comen heresyes agaynst sayntes and sacramentes wth dayly meruelouse miracles / and neyther sufferth no: neuer suffred any one to be wrought amonge all them, but suche as he worketh sometyme, where he maketh an image to speke, or the blessed sacrament to blede, to detecte theyr dyspyghtfull dealyng, and make them be burned / therfore / where as they shall neuer fynde in scripture that euer god suffred false miracle eyther by man or deuill to be done to the confusyon of his trew prophete. And therfore yt is playne yet agayne that the catholyke chyrch is the trew chyrche, and all these heretykes congregacions false.

Cyndale.

And beyonde that, god wrote his testament vnto them allway, both what to do, and what to byleue enen in sacramtes. For the sacrifices whych god gaue Adams sonnes, were no dymme popetrye or superfluous mabometrye, but sygnes of the testament of god / and in them they red the worde of god as we do in booke.

More.

Cyndale telleth vs here a nother saye tale. But in this I say as I sayed byfore in the tother / that hys tale lacketh but all that yt sholde haue, that is to witte the profe. For he shall here now how he wolde seme to proue yt.

Cyndale.

that is of necessity to be beleuyd.

cap. 16

3

Cyndale.

The testament whiche god made wyth Noe, that he wolde no more drowne the worlde wyth water / he wrote in the sacrament of the raynebowe. And the appoyntement made betwene hym and Abraam / he wrote in the sacrament of cyrcumcysion. And therefore sayed Steven, Actes. vii. he gave them the testament of cyrcumcysion / not that the outwarde cyrcumcysion was the hole testament / but the sacrament or sygne therof. For cyrcumcysion preached goddys worde vnto them as I haue in other places declared.

More.

Is not this well proued now. He sheweth vs of sacrifices of cyrcumcysion, and of the raynebowe / whiche he coupleth wyth sacrifices and cyrcumcysion, and calleth yt a sacrament lyke the tother, because he wolde haue vs wene that no sacrament eyther then dyd o: now doth, any more profyt the soule then doth the raynebowe. whiche raynebowe whether god made new to make men sure of his promysse by the merueulouse new syght therof, o: that it beyng but an appa-
Braunce naturall by the reflexion of the sonne / I will not dispute because of other mennys wrytynge. But thus I wote well, I se no man wryte therof that euer saw yt a fore.

For yt it hadde neuer be sene yet / there wolde I wene for all the naturall reasons that men make now therfore, neuer a man haue myssed yt. But as I saye were yt the tone were yt the tother / god eyther made yt o: appoynted yt but for a sygne of bodely helth and the worlde, to be preserued from vnyuersall flode / where as sacrifices and cyrcumcysion & mych more the blessed sacramentes of Cristes chyrche, petyne to the soule helth / not as bare spynes, but as thynges well helppng there vnto / as prayour doth and all reuerent maner and deuout salshon bled by man therein. But thus is all Cyndales purpose to pull down the sacramentes and haue them taken for bare simple spynes. For surely to couple the sacrifice of Iball o: the sacrament of cyrcumcysion wyth the sygne of the raynebowe / is almoste as well lykened as to lyken the matens that men synge at chyrche, o: p blessed sacrament at the masse, to the sygne of the sarafons hed.

But now cōsider how well these thynges proue his goodly purpose. He sayth that frō Adam to Moyses god taught them in sacramētes alwaye both what they shold do & what they shold be liewe / and he proueth yt because god dyd so in thye. And so this is his argument, god dyd so thys, ergo he dyd so alway / god dyd so in thys, ergo he dyd so in al / god

whether the apostles left aught unwritten,

in sacramentes taught them some thynges, ergo in sacramentes he taught them all thynges.

where fyndeth Tyndale that god taught Abraam, what thyng the circumcysion sholde sygnifye, or wherefore he sholde do yt, other then that he wolde haue hym and all hys do yt / what morall vertue he shold vnderstande therby, as the cuttinge of and castinge awaye of all superfluous carnall thynges, or any suche other thyng, what dyd he teche hym. Or where fyndeth he that to the people was any suche thyng preached therby, when the circumcysion was geuen and commaunded.

In the sacryfice of Abell in kyllinge and offeringe the bestes / where fyndeth Tyndale that there was taught vnto Abell or any man ellys, that yt sholde sygnifye the kylling of fleshely lustes or any suche other thynges / sawyng that they sholde serue god in that maner, whyche yet we rather gather by reason then fynde yt written in scripture.

where fyndeth he that Abraam was taught, that in offeringe vppon his sonne Isaac, and then the shepe in hys steede / yt sholde sygnifye the offeringe of Crist vppon the crosse, or any thyng ellys, but his thankfull obedyence and proue of his faste fapth and hope in god.

And though yt may appere in euery sacryfice and in euery prayour vnto god, that men sholde loue god aboue all thyng: yet in what sacryfice were they lerned to loue theyr neyghboure:

This is a bayne tale of Tyndale whyche he shall neuer proue whyle he lyueth. And yet the better he proueth it yt he coulde proue yt / the worse shold he make his mater. For if sacramentes were wyth them in all that tyme able to be profitable wythout scripture: then so may oures be now profitable wythout scripture / excepte he fynde therfore a prophycyon in scripture, whyche neyther he nor none of hys felowes euer founde yet, nor neuer shall fynde whyle they lyue. For where as they lay for a prophycyon the wordes of Moyses in the Deuteronomy / commaundyng that no man shall adde nor mynyshe: they that laye that texte for a prophycyon of oure sacramentes unwritten, be as I shall shew you afterwarde surely to madde to lyue.

Now seeth Tyndale this to be very trouthe hym self, that yt sacramentes were wythout scripture profitable vnto the, and stode them in the steede of scripture: yt myght be by the same

that is of necessity to be beleued.

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I same reason in lyke wyse profytable to vs, and stande vs in steede, whyche thyng destruyeth all his whole purpose. And therfore to answer that wythall / he sayth that so yt myght in dede, yf that the wykked pope hadde not taken away the sygn of yeacyons of our sacramentes from vs, as he hath robbed vs (sayeth Tyndale) of the trew sence of all the scripture.

Tyndale muste here tell vs whyche pope hath taken fro vs the sygnification of the sacramentes, and robbed from vs the trew sence of the scripture. If any pope this. viii. hū. yere pere (by all which tyme Tyndale sayth they haue ben all nought) haue done any thyng therein contrary to the old popes & were by the space of. viii. hundred yere nexte byfore that, which popes he denieth not for good nor can not deny: let hym tell whyche, and wherof, and wherby he can proue yt. But that am I sure he shall neuer shew whyle he lyueth. For I wote well that the olde holy workes that haue bene made, as well by olde holy popes, as saynte Gregory, saynte Leo, and other, as by the olde holy doctours, as saynt Hierom, saynt Iustyn, and other, concernynge as well the sygnification of sacramentes, as the trew sence of scripture: do consent and agre to gether agaynst Tyndale and Luther and frere Hushyn and all theyr sonde felowes. And yf Tyndale saie nay: lette hym shew me whyche olde holy popes were they, that euer hyde that the sacramentes of the altar is such a bare symple sygne, and sette but onely to sygnifye the memoiall of Cristes passyng, and burye of hym and vs, wyth loue and concord amonge our selles, that it were synne to thynke yt were not brede styl as Luther sayth, or to thynke yt were any thyng els, as Tyndale & frere Hushyn sayth, and great synne to worshyppe yt, as Luther Hushyn, and Tyndale saie. And as concernynge the trew sence of scripture, which he sayth the pope hath robbed fro vs, and meaneth the popes of eight hundred yere last passed, whyche trew sence Tyndale now bringeth agayne: let hym shew then whyche popes of the tother seven hundred yere byfore, or whyche holy doctours of all that longe tyme byfore, byd consire the scripture so, that any of them wold saie that a monke myght wedde a nonne. And so thus yt is good readers in what worshypfull wyse Tyndale proueth all his purpose. But now wyl we go farther.

Tyndale.

But in the tyme of Moyses when the engyng was increased, that they

make

must have many preachers and also rulers temporall: then all was receyued in scripture.

More.

Here is hys hole grounde wheruppon he wyll anone conclude, that syth all was then receyued in scripture amonge the iewes/so must it folowe that all was receyued by scripture amonge crysten men. whiche foloweth not as I wyll after shewe you, though he sayed trew/ in that he sayth that in the tyme of Moyses all was receyued in scripture.

But syth that theruppon is all hys hole mater grounded: let hym proue you that poppe fyrste. for ye consyder well that it is not enough to hym that they then receyued scripture/ but he must proue that then they receyued all in scripture / and that every thyng that they sholde do or beleue, was then deliuered them in scripture. And therefore syth this is the popnt and the thyng that he sayth and proueth not: let hym proue you this well fyrste, and then go farther in goddys name. what profe he byngeth ye shall see/ & how trewe it is ye shall sone iudge. Thus he sayth.

Cyndale.

All was then receyued in scripture / in so much that Cryste and his apostles myghte not have ben byleued without scripture for all theyr myracles.

More.

Lo this is all the hole profe that euer he byngeth forth for this poppe, wheruppon hys hole purpose hangeth. And in dede it were somewhat, if it were as trew as it is false for he neyther hath any scripture to proue it/ & all reason is quyte agaynst it. fyrste as for scripture, though Cryste shewed to the iewes as the trowth was, that the scripture made mencyon of hym: yet he neuer sayed vnto the as Cyndale sayeth, that he myght not be byleued els / nor no scripture so sayth. He sayeth no more of scripture then of saynts John the baptyste. for he sayeth that the scripture bereth wytnesse of hym, and so sayth he of saynt John to.

But bycause Cyndale compareth the scripture with myracles, and setteth so lytell by goddes worde unwyten: Cryste sayed somewhat more by myracles and by hys owne worde at that tyme unwyten, then he sayd ether by saynts John or by scripture ether. for he sayed of those thynge, that yf ether of bothe had labbed / they had not ben in the synne of infidelite. And he sayth not so much of saynt John, nor of the scripture neyther.

that is of necessity to be beleued.

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Now reason is clere agaynste Tyndale, in that he sayth that Cryste and his apostles could not be byleued for all the miracles. For though god hadde neuer geuen warning by Moyses, that there sholde come a nother prophete: yet excepte god had expressely sayd that he wolde neuer sende mo (whiche he sayed not) what sholde let Cryste to be byleued commynge wyth miracles / and though he wolde teache in the bylyse, not contrary attyrcles to those that were byfore taught, but other reuelacyons farther that were not taught byfore, and in workes make what chaunge that god lyst to commaunde. Goddes worde when yt was brought vnto the people by Moyses / was yt byleued for goddes sake or for Moyses? If for goddes sake / then though Cryste had not bene god as he was: yet syth god sent hym wyth miracles as he sent Moyses, what sholde lette hym to be byleued as well as Moyses, though he hadde neuer be spoken of byfore? Now yt for Moyses sake / Cryste was as good as Moyses was, all hadde he not ben god / and incomparably better syth he was god. why coude he not then haue ben byleued wythoute the wytnesse of Moyses, commynge wyth miracles mo then euer Moyses dyd or all the prophetes by syde / and namely dorenge so many in his owne name.

And bycause that in the credence geue vnto Cryste, Tyndale geueth so great preemynens to the scripture aboue the myracles of Cryste / that is to save to the worde of god wyten aboue wonderfull wordes of god done: lette Tyndale vnderstande that the cause why the wytnesse of scripture holpe vnto the credence of Cryste, was by reason of miracle / that is to wyt bycause yt prophesyed of hym, whiche thyng that shall come so longe after / is a great miracle.

And yet farther they that wolde not byleue in Cryste for his miracles / wolde not byleue in hym for the scripture neyther.

And yet for the synall confutacyon of Tyndales folp, in sayeng that Cryste for all his miracles coude not haue ben byleued but for the scripture: euery sole knoweth that all the worlde saue the Jewes in theyr turnynge to Cristes bylyse, were not led by the scripture but by the miracles / and byleued not Cryste for the scripture, but byleued the scripture for Cryste, & Cryste for the miracles. And the Jewes whiche people moste byleued the scripture / of them I saye fewest byleued in Cryste.

Tyndale

Tyndale. *Howe off was bound*

wherefore for as myche as Crystes congregacyon is spreadde abroad into all the worlde, mych broder then Moyses/ and in as mych as we haue not the olde testament onely but also the new, wherein all thynges are opened so ryche-ly and all fulfilled, that byfore was promysed/ and in so mych that there is no promyse byhynde of ought to be shewed more saue the resurreccyon/ ye and se- ynge that Criste and all the apostles with all the angelis of heuen yf they were here, coude preache no more then is preached of necessitye to our soules: how then shoulde we receyue a new article of our fayth wythout scripture, as pro- fytable vnto my soule as smoke for sore yyes.

More.

Here Tyndale maketh hys conclusyon, that syth Moyses bycause the people was encreaced, so fully receyued all thynges necessarye to be byleued in scripture, that Criste hym selfe myghte not haue be byleued wythoute scripture (whyche thyng is verye false) therfore yt foloweth that Cristes congregacyon hath all thynges necessarye to be byle- ued wyten in scripture/ whyche thyng is as false, and rea- son yt is that yt be false, when he concludeth yt vpon false. But Tyndale perceyving well hym selfe how fals his fun- dacyon is, & how feble hys byldynge is that he setteth ther uppon: hath therfore to make yt stande the surer, underho- ren & underpropped it wyth certayne other stronge postes made of rotten redys.

One is that all thynges be now bysyde the olde testamēt, opened ryche-ly in the new testamēt, that byfore were promp- sed. This underpropper is not verye proper for to bere vppon his byldynge/ for yt is the selfe same thyng that is in questyon. For we saye that yt be take the new testament for the booke of that scripture wyten: he muste not onely saye but also proue, that euery thyng is opened therein, that of necessitye for our soule helth is to be byleued or done/ & this is the thyng selfe that is in debate. And therfore whyle he doth but tell vs and proue it not/ and so underproppeth his assercyon wyth yt selfe: he sheweth hym self as wyle, as one that lest his rotten house shoulde fall, wold go about to take downe the roefe, and pull vppon the groundsell to underhoze the sydes wyth the same.

Then setteth he to yt a nother moxe, that all thyng is in the new testament fulfilled that was promysed byfore/ & also that there is no promise byhynde of ought to be shewed more, saue the resurreccyon. Howe this moxe ys so surely set, that

that is of necessity to be beleued.

I sette, that yt is shortly blowen downe quyte, yf a man say no more but what than. For bysides that, as there lye mo promises in the olde testament then every man well understode / so maye there yet peradventure lye mo promises by perceyued yet, eyther by Crundale or me, both in the old and in the new. But I saye bysides this / and bysides this also that Crundale sayth here buttrem (for bysides þ resurrection there are yet unfulfilled as well dyuerse promises of tokens & thynges that shall come byfore þ resurrection, & all those thynges perde that are promised to come after, as the iudgement yt selfe, and blesse or payne everlastyng to the iudged bodies) but yet I saye bysides all this / what yf all the promises be fulfilled sauyng the resurrection: dothe that proue that there coude be nothyng of necessity beleued

B wythoute scripture: Is there nothyng to be beleued but promises: If god tell me a thyng or byd me do a thyng / am I not bounde to beleue the tone nor to do the tother by cause they be no promises: If Crundale speke wylfely in this, I muste nedes confesse my self / for in good sayth I can se no wyt therein.

But fynally he setteth to a myghty strange possable to bere downe all, when he sayth that Cryste, and all hys apostles, and all the angellys of heuen, coude preache no more then is preached of necessity to our soules. And therefore, and for all the wysse and well framed reasons whiche I haue reponed, and proued vnreasonable byfore: he sayth that to receyue a new artycle of sayth wythout scripture, were as profitable for our soules as smoke for soze pyes.

This is a substancyall shouer so, and very surely set I assure you. For bysides I myght agree all that he sayeth and his purpose neuer the more prouch. For where he sayeth þ all is all reby preached that is necessary or can be necessary to þ soule: yf I wold answere and say, that is very trew, all suche thynges is all reby preached, but all suche preaching is not wyrtten / where were now Crundales conclusion: But I wyl not be so madde to graunte hym that all is eyther wyrtten or preached eyther, that can be of necessity to mannes soule. For who wolde be so madde to thynke that god knoweth not many thynges that we knowe not / and that he can yf yt please hym reuele and shewe us any of those, and commaunde us to beleue them when so ever he lyke. And when

he so wold do/ the were they of necessitye to our soules saluacyon to be beleued. And he maye when yt please hym commaunde vs to do some other thynges that he hath not commaunded yet/ and then sholde we be bounde to do them. And he maye commaunde to leue vndone some thynges that he hath byfore commaunded to be done/ and then sholde we be bounden to leue them vndone. And this is so playne and euident to euery man, that hath any sparke of reason in his hedde/ that I wonder where Tyndale hadde lefte his wyt when he wrote thys :

And this was also a wyle temperaunce of the mater that he sayeth for these wyle causes, that yt were as hollesome for our soules as smoke for soze pies, yf we receyued any newe artycles of fapth wythout scripture. If the piens of his soule were not soze blyered or starke blynde wyth the smoke of the smoky fyre of hell / he wolde some haue sene wyth hys two piens hys two folyes in these few wordes. For he sayth if we receyued a new artycle wythout scripture/ wherby he confelleth that yf god wyl geue vs a new artycle in scripture, as he gaue Moyses/ yt were not vnhollesome. And what can he then saye but yf god geue yt wythout scripture, he must be beleued/ but yf Tyndale dare saye that the treuth of god do depende vpon his wrytyng, and yf his worde be nought worth tyll yt be wryten : A nother folp is thys, that he sayth yf we receyue a new article/ and then all the samyles that he putteth be olde/ and we shall putte hym some other as old.

Tyndale.

What holpe yt me to beleue that our ladyes bodye is in heuen.

More.

If thys be a new beleued artycle/ lette Tyndale tell whē thys bylyf beganne/ & he shall fynde that yt hath ben thus beleued euen fro the tyme of her deccace. And now yf thyng that almoste .xx. C. yere hath ben beleued/ he calleth a new artycle. But now how lyke is thys bylyf of this newe artycle of .xx. hund. ed yere olde, vnto hys ensample of smoke & soze pies. For fynde yf yt holpe hym not/ yet at the leste yt hurted hym not as smoke doth soze pies. But syth it is trew and taught vnto the chyrche by the spyrte of god, whiche ledeth the chyrche into euery trouth/ and the chyrche groweth into the consent and argument therof by the same spyrte of conccorde and agrement, whych maketh all the house of onynde/ and though the bylese therof were very new: yet yt helpeth

that is of necessity to be beleued.

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3 helpeth hym and doth hym good to beleue yt / as yt helpeth hym and doth hym good yt he beleue other trouthes whiche god hath reueled and shewed by wytyngge byfore / excepte Cyndale trust not god vppon his word, but yt he geue hym his wytyngge there vppon and his letters patentes vnder his great scale. For ellys why sholde yt not helpe hym as much to beleue that our ladyes body and soule is in heuen, syth god hath taught his chyche so to beleue / as yt helpeth hym to beleue that Enoch or Hely, is bodye & soule in paradys, syth he maye do the tone that doth the tother. And he sayth the tone that sayth the tother / though he save them not bothe in one maner, but the tone by wytyngge the tother by mouth. For the inwarde inspiracon of hys spyryte / is his mouth vnto his resonable creatures.

B How be yt he sayth and speketh in dede the tone thynge and the tother, bothe of one fashyon. For yt he speke / he but inspyrreth his worde in to some creature that speketh yt out. And as he speketh he wytyeth. And therefore who so better beleueth the word of god wyten, the word of god by wyte / that is to wyte the scripture, then the inspyracoon: he beleueth better the creature that wrote it, then god hym self that inspyred yt.

If Cyndale wyl auoyde thys and say, nay / but I beleue better these men that wrote the tone of Enoch and Hely, then I beleue those men that tell me the tother of our lady: then muste Cyndale tell vs why he better beleueth those then these. wherin what hath he to saye, but that those that wrote it in the scripture were inspyred of god and so he beleueth it, as the worde not of men but of god. Then answere

C we agayne / that they that tell me the tother of our lady, were inspyred of god / and therefore it helpeth hym to beleue it as the worde not of menne but of god. If he aske how shall he know that god inspyred the men that tell hym the tale of our lady: we must aske hym agayne, how knoweth he that god inspyred them that wrote the tale of Enoch or Hely. If he say that he knoweth it because it is holy scripture: we then shall aske hym further how he knoweth that it is holy scripture. And then is he dreuen to the poynt, that when he hath all done / he muste be sayne to fle to the chyche, and say that he knoweth it by the chyche. And when he shall aske you by whiche chyche he knoweth it: he muste saye thus, you some chyche whiche hym self may knowe / for ellys how

sholde any suche chyrche tell it hym as hym selfe knoweth not: And when he sheweth you any knownen chyrche / he is double confounded. For bothe he destroyeth his heresye & no chyrche sholde be beleued but electes / and also shall be dreuen to confesse, & he knoweth the scripture by our chyrche / that is to w^t Crystes catholyke chyrche whych he refuseth. And then shall we ferther tell hym for his chyrche confusyon, that by the same selfe chyrche doeth he knowe that god hath inspyred that other artycle of our lady. And yet for his fourth confusyon, we shall tell hym ferther, & the selfe same scripture whych hym selfe by the meane of the chyrches teachinge beleueth to be the worde of god, teacheth hym also to beleue, that this thyng whych yt beleueth of our lady, is eyther good to beleue or at the lest wysse not euill, nor lyke smoke to soze eyes / syth our saupour hym selfe in the same scripture sayth, that the spyryte of god shall teche them all trouth, and lede them into euery trouth and that for euer / syth hym selfe there promyseth that he w^{ll} not leue them, but be wyth them for euer vnto the worldes ende.

And thus good crysten readers ye se to what wourthpyffull conclusyon, wyth a fourfolde confusyon. Tyndale hath brought hym selfe, wyth layenge this artycle wherby he wolde mynyshe the wourthpyffe of our most blessed lady.

But lyke wysse as he speketh here of the assumpcyon of our lady / the bylese wherof he wolde sholde serue to serue of nought: the same sayth he in dyuerse places of the bylese of the perpetuall byrgynyte of our lady / sayenge that it is no thyng pertaynyng to the saluacyon of our soule. But I saye that the catholyke chyrche of Cryste beleueth, that the bylese therof beyng (as it is, and from the begynnyng hath ben) taught by the holy goost / so pertyneth to the saluacyon of our soules that the contrary bylese pertyneth to the dampnacyon of our soules yf heresye be dampnable.

And that this is no new artycle, well appereth by that that the olde holy doctour saynt Hierome so ferforth reherced it for heresye, that he wrote an hole boke agaynst the olde heretyke Heluidius for & confutacyon of & heresye. In which vertuose boke saynt Hierom neyther proueth nor goeth aboute to proue her perpetuall byrgynyte by scripture / but onely proueth that the places of scripture whych Heluidius brought forth for the contrary, were not effectuall to proue his malycouse purpose, agaynst the comen receyued sayth

that is of necessity to be beleuyd.

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Iued sayth of Crystes catholyke chyrche. Agaynste whiche we may be very sure that þe scripture neuer speketh in dede/ how apparent so euer an heretyke make it seme.

For yf he wylle as though a sophyster wolde wyth a sonde argument, proue vnto a simple soule that two egges were thre/ bycause that there is one, and there be twayne, and one and twayne make thre: that simple vnlearned man, though he lakke lernynge to soyle his sonde argumēt/ hath yet wyte inough to laugh thereat, and to ete the two egges hym self, and byd the sophyster take and ete the thyrde. So is euery saythfull man as sure in the syghte of hys soule, how apparently so euer an heretyke argue by scripture to þe contrary, that the comen sayth of Crystes catholyke chyrche is out of

Bquestion trewe/ and that the scripture vnderstanden ryght, is neuer therto contrary/ syth he woteth well bothe by hys sayth and by the scripture, that the chyrche is taught hys sayth by god and hys holy spyrte/ accordynge to Crystes promyse that can neuer be false/ and woteth well also that god neuer techeth agaynste the trouth, no: wyrteth agaynst hys worde, but that the contraryete that semeth, arrieth of heretykes malycouse soteltie, or as holy saynte Austayne sayth, for lakke of well vnderstandynge, whych mysse vnderstandynge may sone mysse lede þe man whych lyst to leue the sayth of Crystes catholyque chyrche, and lene to the doctrine of a false heretyque or to the lykyng his owne wyte.

But for bycause Tyndale wylle when we haue all sayed, aske hym at one poynt/ and aske vs what shall profyte his soule to beleue that our ladye is in heuen bodye and soule (of whiche he playnely beleueth the contrary, bothe for her bodye and her soule/ for he beleueth wyth Luther, that all soules slepe, and slepe shall tyll the daye of dome) and wylle aske vs also what profyteth hym to beleue that our ladye was a perpetuall virgyne and neuer hadde chyldre but Cryste/ syth none of these both articles is proued by playne scripture/ and we myght be saued well inough though our ladyes body cam not in heue tyll domes day/ & also though she hadde mo sonnes then one and mo husbands to: I wylle aske hym then agayne, what profyteth hym to beleue that our sauour hym self dyed a virgyne, and neuer had wyfe nor chyldre/ syth that article is not proued by very playne scripture neyther: & he myght by his passio haue wrought our redempcion, all though he had wedded & gotten chyldre to

And

whether the apostles left aught unwritten,

And in good fayth I wene we shall se those folke fall so frantpyque ones/ that they shall not let at laste, to say he dyd so to/ and bydde vs go proue the contrarie by scripture, or ellys they be at they? angelycall lybertye to bpleue whiche waye they lyst. But now come we to Tyndales other example that he putteth of purgatorie.

Tyndale.

What am I the better for the bylyse of purgatorie.

More.

In good fayth not the better of an halspeny, whyle ye bpleue yt no better then ye do. But surely if ye bpleued yt well/ ye myghte be bothe the better for purgatorie and f farther from hell.

Tyndale.

To fere men wyth, thou wylste saye.

More.

He maketh men answer as yt pleaseth hym selfe. But we wyl not saye so/ for it were a folye sayeng to say, Tyndale is the better for the bylyse of purgatorie to fere men wyth. what folde wolde saye so but Tyndale? for Tyndals bylyse can not fere folke, no more then other mennys bylyse fereth Tyndale/ nor Tyndale is not f better though other men be aferde. And therfore that questyon as he folyshely frameth yt, so he folyshely answereth yt.

But I saye that purgatorie is ordeyned for the punishment of such synnys, as were eyther venyall in the bygynnyng / or from mortall turned to venyall by the forgyuenesse of the mortalyte.

And I saye that the bylyse therof profyteth two maner of wyle. One wyle in that yt maketh a man to be preserued thens, or to be the lesse whyle there/ by that yt maketh hym do penaunce and good workes here, of whiche two thynges Tyndale abhorreth to here.

A nother waye the bylyse therof profyteth, in that as for so farre forth yt kepeth the bpleuer from hell/ into f fyre wherof for the contrary bylyse and heresye holden agaynst yt, he sholde ellys fall hedlynge downe/ bpleued he neuer so well, and lyued he neuer so well also bylyde. And therfore of the bylyse of purgatorie there commeth these profytes to other folke/ though Tyndale be neuer the better for the bylyse therof, whiche bpleueth yt not.

Tyndale

that is of necessitye to be beleuyd.

ccxxviii

3

Cyndale.

Crysle and his apostles thoughte hell enough. And yet besydes that, the fleshy ymagynaryon maye not stande with goddes worde. what grate fere can there be of that terryble fyre, whiche thou mayste quenche almoste for thre halspence.

Hope.

May surely that fyre is not so lightly quenched, that folke sholde vppon the boldenesse of pardons, stande out of the fere of purgatory. For lyke wyse as though the sacrament of penaunce be able to put away the eternalyte of the payne, yet hath the party for all that, cause to fere bothe purgatory and hell to, lesse some defeaute vppon hys owne parte letted god in the sacrament, to worke such grace in hym as sholde serue therfoze: so though the pardon be able to dyscharge a man of purgatory, yet may there be suche defeaute in þ party to whom the pardon is graunted, that though he gyue for thre halspence thre hundred pounce, yet shall he receyue no pardon at all. And therfoze can he not be for thre halspence out of fere of purgatory, but euer hath cause to fere it. For no man excepte reuelatyon, can be sure whyther he be partener of the pardon or not, though he maye haue and ought to haue bothe in that and euery good thyng good hope.

And yf the fere of purgatory were so clere gone, because it myghte be quenched wth the coste of thre halspence: then were the fere of hell gone. As by Cyndales techynge, syth bare sayth and sleight repentynge putteth out that fyre clene, wythout the coste of a peny.

And where he sayeth that Crysle and hys apostles thought hell enough, I aske hym how he proueth that. For we se well by experyence that hell and purgatory to, be scant enough betwene them bothe, to retrayne folke from synne. we se also that bothe Crysle and hys apostles, haue shewed vs that there is purgatory. And that haue they shewed vs not onely by mouth, whiche were sufficient to saythfull folke / but by the scripture to. And yet bothe twayne be not enough to Cyndale. For hys felowes and he wyll not vnderstande these places of scripture, but after they shal fall from.

And therfore now, where as he calleth vs inuincible to the soule as smoke to the eye, all thynges that be not

cyther

whether the apostles left aught unwyrtten,

eyther wyrtten in scripture or deduced theruppon / & put the ensamples of the assumpcyon of our ladye and purgatory: he muste adde vnto them as many thynges mo as hym selfe putteth in the same case. And so therby ye se þ he sayth now, that a chylde to be confermed or to be crystened eyther, yf yt be crystened in latyne / or a man to shryue hym selfe of his synnys, or to do penaunce, or to do any good workes toward heuen warde, or to be aneled, or to pray to sayntes, or to by- leue in the holy sacrament of the aulter, the blessed body and blood of Cryste, or to do any honour vnto yt: all these thynges be by Tyndale as profytable for the soule, as smoke is for soze eyes. But I praye god that the soze eyes of hys sycke soule maye ones loke vyppen better / lest he finally fall in to the foule smoke of hell, where he shall neuer se after.

Tyndale.

And that the apostles shold teache aught by mouth, that they wold not write / I pray you for what purpose.

Mozey.

Now haue ye herd all redy by what hygh reasons Tyndale hath prouyd you the thyng that he affermeth / that ys to wyt that the apostles wrote and lefte in wyrtynge every thyng that is of necessitye for the soule, eyther to be done or to be byleued.

But syth he seeth hym selfe, that in his reasons for hys owne parte there is so litle pyth / & that he can neuer proue nor no man ellys, the thynges that Tyndale muste proue or ellys proue hym selfe a fole, for fallynge from the sayth of Crystes chyche / that is to say þ the apostles left all such necessarye poyntes of the sayth in wyrtynge: he leueth of now his parte hym selfe, & asketh vs why they left aught unwyrtten as though if I that neuer was of counsaile with them, can not tell vnto Tyndale playnely wherfore and why the apostles left aught unwyrtten, he myght theruppon conclude that they wrote all to gether. Is not this a wyse and a woꝝ wyppesfull reason?

This maner is mych lyke as Tyndale wolde afferme þ all the lawes of England be wyrtten, and what so euer were unwyrtten were no law. And when he hadde longe wrestled therwith and coulde not proue it, wolde then aske me, hath the realme of Englande any lawes that be not wyrtten: so

what

that is of necessity to be pleased.

ccccc

I what purpose I praye you sholde they be leste unwritten. And then if I coulde not geue hym an answer thereto, such as coulde content hym: he myghte therfore with good reason take hys parte for proued/and well and wourthyppfully conclude that all that euere are unwritten are no lawes. But now in my name he answereth hys questyon/ and then confuteth that answer.

Tyndale.

Because they sholde not come to the hands of the hethen for mockinge sayth mayster More. I praye you what thyng more to be mocked of the heithen/ coulde they teache, then the resurreccyon, and that Cryste was god and man and dyed betwene two theues, and for his deith sake all that repente and by leue therein sholde haue theyr synnes forgiven them. ye and yf the apostles vnderstode thereby as we do/ what madder thyng vnto heithen people coulde they haue taught, then that brede is Cristes body and wyne his bloude. And yet all these thynges they wrote. And agayne purgatory, confessyon in the eare, penance and satisfaccyon for synne to godwarde, with holy deses and prayenge to sayntes with suche lyke/ as dome sacramentes and ceremonies: are marue- lous agreable vnto the superchyce of the heithen people/ so that they neede not to abstayne from wytyng of them, for feare lest the heithen sholde haue mocked them.

More.

This was an happy happe for mayster Tyndale, that it happed mayster More with the lapenge of suche a slender cause, to mynister mayster Tyndale so mych pleasaunt matter of replicacyon. for if I had not happed to haue sayed that the apostles forbade the wytyng of some thynges, for the wyng of infydeles mockinge: Tyndale had had now no more to saye, but had leste of with shame inough/ where as now by this poynt he hath occasyon of mych mater and wynneth mych wourthypp therewith.

But now if I wolde be content to saye, that I was ouer- seen in so lapenge/ and that I can not defende my wordes/ they forbade to wyte any matter thyng for any such cause/ and that also I can not tell why nor for what cause the apo- les wrote some necessary thynges, and leste some necessary thynges unwritten/ no more then I can tell why that euery euangeliste wyteth many thynges that hys felowes haue, and yet leueth out some as greute and as necessary as some that he wyteth in: if I wolde say Tyndales pleasure saye this (which if I dyd I neede not much to force, for any greute harme that my parte coulde take thereby/ for I thyngs

I 11. were

were in it selfe neuer the lesse trewe that the apostles so dyd in dede, though I coude not tell why) then hadde I taken away quyte all Tyndales pleasure in his present bablyng, and lefte hym onely to those reasons that he hath layed before / in all whych he is as ye se to shamefully confounded.

But yet yf it lyke you good readers to rede myn other wordes as I wrote the, which ye shall fynde in the fyrst boke of my dialoge the .xxv. chapyter: there shall ye perceyue it / yf it is not fully so farre from all reason, as Tyndale wolde haue it seme. For I shew there that the apostles dyd more playnely speke, and more opely declared, many thynges by mouth amonge the crysten folke, bycause theyr audyence was more mete whyle they were onely amonge them selfe / then they dyd by theyr wyrtynge, whych myghte percase come in to the handes of hethen men, that wold laugh some such thynges to scozne. Now cometh Tyndale and sheweth that thys is fondely sayed, syth the apostles letted not to wyrtte the thyng that the hethen wolde moste moke of all / and that purgatory and the sacramentes were lest lykely to be moked amonge them so; that they were most agreable vnto theyr owne superstycyon. But now lest he sholde haue combred hym selfe somewhat wyth the answer, and haue defaced therwyth the bewtye of hys owne tale: he leueth out here all suche thynges as I layd in that place for the proofe. How be it those thynges wyll yet I truste serue me sufficiently agaynste all Tyndales scollies. Amonge whych yet where he weneth that he spekech wyselye / he helpeth me som what hym selfe cun here vniware. For hytse though I coude not tell why they wrote son what that the hethen men wyll moke, & yet leue out somewhat lest they sholde moke / though I coude not I saye tell why they dyd thys: yet is it inough yf I proue that they so dyd in dede. For the proofe wherof I maye lape and so dyd in my dialoge (whych Tyndale here leueth out) that not onely saynt Peter so dyd, in the seconde chapyter of the actys, where he forbade to call any god lest it sholde haue hyndred the sayth in that audyence / but that our sauour dyd & same hym selfe in the manifeste preachynge of hys godhed, as appereth in the .x. chapyter of saint Iohn. Now syth ye se that thus they dyd in dede, what nedeth me to care so; all Tyndales whys / why they say bare thys where was lesse cause to feare, and why they sayd thys where was more cause to feare: syth he can not say any but that

that is of necessity to be beleuyd.

ccxli

A but that they so dyd, am I bounden to geue the rekenyng
why and wherefore they so dyd: This dare I be bolde to
say/ & they neuer taught thynge of dyskyulte be wytyng,
but that they taught yt more playnely by mouth/ by whych
explanacions by mouth, the people cam into the vndouted
trouth and fapth of the mater, were the wytyng neuer so
full of doute.

For the profe wherof/ Tyndale hath here as I sayed be-
fore, by reason of his herespe wth false vnderstandyng of
saynt Paule/ brought forth a ryght good sample. For thus
he sayeth.

Tyndale.

ye and yf the apostles vnderstode thereby as we do/ what matter thynge vnto
the hethen people coude they haue taught, then that brede is Crystes bodye
and wyne his blood/ and yet all these thynges they wrote.

More.

Lo here ye se & Tyndale hym selfe dowteth vppon saynt
Poules wordes, whither he ment as we do / whiche yet
meane not as Tyndale doth, that brede is Crystes bodye
and wyne his blood, so that & brede and wyne shll remaine
as Tyndale sayeth that the apostles wyte / but that the
brede & wyne is conuerted and chaunged into Crystes body
and blood/ and that by what wordes so euer the apostles
wyte yt, yet & is the thyng that they meane/ & that all be yt
that they haue wyten yt playne inough in scripture, yet
bothe Cryste and they wth many wordes so clerely dyd
declare yt by mouth, that in that article neyther then nor ne
uer after was there any doute arole, tyll & these heretikes

T here now of late yeres make dowtes vppon the wytyng,
contrary to the declaracion made by Cryste and his apo-
stles, and well and surely wyte in many hartes fourtene
hundred yere before. Such pauer is yt to fall fro the vnd-
outed fapth into the dyspysons of the scripture, whiche
by the fapth is vnderstanden as the scripture yt selfe. For
yschryse as yt sayth playnely, *scriptura scriptura est*, serche ye in
scripture: so sayth yt as playnely, *non credentis non intelligit*,
but if ye be true ye shall not vnderstande. And here ye se that
though Tyndale will not obesse that the apostles wrote any
thyng unwyten, nor that they wrote any thyng the more
conuincyng the myshyng of the hethen/ yet he sayth hym
selfe that the apostle wrote so that man myght doute what
they ment. And thus I haue well sayd & in the eyden floure,
I iii. they

whether the apostles left aught unwritten,

1. Corinth .11.

they presently so farreforth declared yt / y they leste no such doute therein. And also dare I say that they taught thinges by mouth whiche they wrote not / parte for the cause afore sayde, parte for that yt neded not / and thys I saye boldely. For though Tyndale saye nay : yet saynt Doule sayed yes hym selfe, when he wrote vnto the Corinthians, *cetera quam venero ipse disponam* : the other thynges I wyll dyspose or order when I come my selfe.

But the sacramentes so sore greue Tyndales sore yien, that he may not abyde the syght of them / & therfore he goth on agaynst them styll.

Tyndale.

More ouer what is yt that the apostles taught by mouth and durst not write, the sacramentes. As for baptyme and the sacrament of the body and blood of Cryste, they wrote / and yt is exprest what is signyfied by them. And also all the ceremonies and sacramentes that were from Adam to Cryste hadde signyfycacions / and all that are made mencyon of in the new testament. Wherefore in as much as the sacramentes of the old testament haue signyfycacions / and in as much as the sacramentes of the new testament (of whiche mencyon is made that they were deliuered vnto vs by the very Apostles at Crystes commaundement) haue also signyfycacions / and in as much as the offyce of an apostle is to edefye in Cryste / and in as much as diuine ceremonye edefieth not, but hurteth all to gether (for ys yt preache not vnto me, then I can not but put confydence therein, that the dede yt selfe iustifieth me / whiche is the denyenge of Crystes blood) and in as much as no mencyon is made of them as well as of other / ner is knownen what is ment by the : therfore yt appereth that the apostles taught them not, but that they be the false marchandise of wyse hypocrytes.

More.

If a man rede ouer these wordes and examine them not / he maye be sone abused. But who so well way them, and consyder euery parte / shall sone perceyue that this proccesse ys fylled wyth malice, falsed, and folp. For he wolde that bycause the apostles haue written the two sacramentes, that is to wote baptyme & the sacrament of the auler, and the signyfycacions of them / and of the tother true as he sayth, haue not written : he wolde I saye therfore that we sholde take yt as proued, that the other true were no diuine sacramentes, nor deliuered to the chyrche by Cryste nor bys apostles. Now is this argument though his antecedent were trew / yet as wylfely concluded, as this is of the latus of Englande : Men haue wypte some / ergo they haue wypten all.

But

that is of necessity to be beleuyd.

ccclii

A By the tittle of his chapyter he taketh in hande to proue, that the apostles haue leste no necessary thyng vnwryten. And now he proueth yt, by that that they haue wrytē some. For of his reason, y^e of all his reasons in conclusyon this is the hole somme. whiche somme what effecte yt hath euery sole may se/ but yf Tyndale proue me farther that the apostles promysed that they wolde wryte all / wherof saynte Iohn professeth playne the contrarye, and so dothe saynte Doule to.

Now yet in this reason of his as saynte and as feble as yt is, he is sayne to presuppose false. For he presupposeth that of any of the remanant / the apostles haue not wryten. whiche is so playne false, that yf there were any shame in hym, he myght not for shame say yt. Of cōfirmacyon wryteth saynt Luke in the actes playnely / a saynte Doule to the Hebrues as playnely. Of matrimony and presthed, saynt Doule manifestly / the toneto the Ephesyes, the tother to Timothe. Anelynge, saynt James, and saynt Marke in the gospell also. And of penaunces and the partes thereof, euery man all mooste in euery parte of scripture. And this thyng Tyndale so well knoweth / and that yt hath bene so often so playnely proued vnto them, that they coude neuer yet no: neuer shall whyle they lyue, be able to withstande yt, neyther wryth scripture nor wryth reason, but wryth raylynge and bablynge. And therfore as I say this knoweth Tyndale so well, that yt is more then shame for hym now so to wryte, as though the apostles hadde neuer wryten of them. whiche yf they neuer had done in dede / yet were the sacramentes sure inough, whiche hange vppon goddes worde as sure as all thyng wrytynge / and of whiche vnwryten worde we be certayne a sure by the selfe same meanes, by whiche we knowe they bokes for holy wrytynge / that is to wryt, by the relacion of the catholyque chyrche of Cypre, and by the spiryte of god that ledeyth the chyrche in to the bylyde of the trouth / a ledeyth euery well wyllynge person a parte / into the bylyuynge of the catholyque chyrch, a by the helypyng of the chyrch, into the ryght bylyde of euery necessary trouth / a by the groundes thereof by the hadde, into the ryght vnderstandynge of holy scripture / wherby the sayth byfore had, is more and more falsly confuted / and wryth out which sayth byfore hadde, the wryt of man myght shewe the scripture to the occasyon of mysdeyde and vnderstandynge.

Act. 8.

Hebre. 6.

Ephes. 5.

1. Timoth. 4.

Jacobi. 5.

Marc. 6.

But

But yet because I wolde be loth that Tyndale myght say that I mylke take hym in any thyng/ and then grounde my reason agaynste hym vppon my owne mylke takinge of his wordes: I wyl yet a lytle examyne his wordes better/ when he sayth that the remanaunt of the sacramentes bysye baptysme and the sacrament of the auter, be no profytable sacramentes, nor haue no promyse of grace, because the apostles wrote not of any of them as they dyd of the tother twayne. I wolde wryte of Tyndale whyther he meane that of any of the tother fyue, the apostles wrote nothing at all/ or ellys that they wrote not of any grace promised vnto any of them/ or ellys yf of none of them the apostles wrote any proper signyficacions of theyr outwarde signes/as saynt Doule dyd of baptysme when he resembled yt vnto Cristes berping and resurreccyon / and of the sacrament of the auter, when he teacheth the Corynthyens that one lofe is made of many graynes of corne, and the wyne of many grapes, and that crysten men sholde in lyke wyse bepng many in person, be made one in loue and concorde, and as it were, made all one bodye in and wyth our sauour Criste hym selfe. If he meane the fyrste way/ that is to wryte that yf any of y sayd fyue sacramentes the apostle wrote nothing at all/ then shall he shew hym selfe to shamelesse. For y wordes be clere both of confyrmacyon, presthed, anelynge, and bothe the other twayne. If he meane of the secude manner/ his sayeng shall be as shamelesse as in the fyrste. For yt is euident in all the thre byfore remembred, that the apostles wryte of grace geuen wyth the puttyng vppon of the handes. And therein when Tyndale seketh an euasyon in his boke of obeydence/ sayenge that the puttyng of the handes was but a maner of menne in that contre, as yt was to stretche oute the arme in prechynge, or to laye an hande vppon a boyes hed a call hym good sonne/ this euasyon is none euasyn. For in y fyrte chappter of saynt Doule vnto the Iewes/ saynt Doule wolde not haue made so scrupule & earnest remembraunce of y puttyng vppon of the handes (whyche he reberiethe as earnestly as baptysme) yf yt were but such custumable maner that men maye do and lyue vndone as they lyst. For yf yt were but suche a thyng / he wolde not so expressely saye to Tymothe, that he had grace geuen vnto hym by y puttyng of his handes vppon hym. These places of scrptures and many mo to be to, this mater so playne agaynste Tyndale, and

that is of necessitye to be beleued.

ccxlv

I And so saydēt/that when he wexeth with them and wold
sayne scape away with some gay glose of his owne devise :
he saereth lyke a butter flye falle on a lyne twygge, which
more yt styueth and stotereth, ever the faster yt hangeth.

Now yt he meane in the thyrde falsshyon/ that is to wytte
that the apostles of those true sacramentes, do not besyde
comen signyficacyon of grace, wyte any speccall and pro-
per signyficacyons of the outwarde tokens, to whiche sy-
gnyficacyons the same outwarde tokens hadde suche re-
semblans and lykenesse that they were therfore appropriated
vnto them/ as water in baptyisme hath by þe wellspynge of bo-
dye a resemblauns vnto the cleansynge of the soule, yf Cris-
dale meane in this manner as yt seemeth that he dothe (for
when Luther and he and all the sorte of them: hadde longe
labored agaynst the blessed sacramentes, and hadde synne
assayed to saye that syue of them were not in scripture spo-
ken of at all/and whan that wolde not be hydden by, then
there was at the leste wyse no grace promysed with them/
when they se them selfe shamefully conuicted and reproued
in that poynte to, then sell they synally to the thyrde poynt/
and wolde not withstandynge that the scripture make men-
cyon of them/ & of grace also graunted with them/ yet wold
the wise mē make vs so madde as to take the all for nought,
but yt we fynde in scripture what ocher speccall signyfica-
cyon euery outwarde token hath/ and preache that signyfi-
cacyons to the people, as the speccall thyng and the hole
effecte of the sacramēt leuynge the grace go by/ whiche these
men wolde were cleue forgotten, & in no wyse beleued. But
whereas in all theyr wyppynge they carle vppon allego-
ryes, & cpe out vppon such holy doctours as preache them:
yet the holy sacramentes selfe they wolde shold serue for al-
legoryes onely and for nothyng els)

Now then I saye syn Crisdale meaneth this wyse and
therfore sayth in his woordes afore remembred, that ocher
wyse preached they do no good but hurt all to gather / for
yt maketh he sayeth the audyence to put confidence therein,
that the dede yt selfe iustifyeth a man, whiche is the dem-
enge of Cristes blood/ syn Crisdale I saye sayeth thus: I
wolde wote of Crisdale whether the sacramentes and the ce-
rimonies of the olde law were by god promysed to be well,
and with theyr profyte deliuered & taught by Moyses vnto
the Jewes. I thynke that Crisdale wyl not be so madde
to say,

to say, y god dyd by Moyses teche them to serue hym wyth those sacramentes, sacryfices, & ceremonyes, dyspleasunt to hym selfe, thankles toward them selfe, & also to theyr hurte. wherfore yf he haue eyther wytte or grace / he muste nedys graunte & agre, y they were by Moyses taught vnto y ieiues, very well and agreable to goddys pleasure & theyr welthe. But then say I that those specyall and proper sygnifycacions of euery sacrament, sacryfice, and ceremonye were not taught them / nor they vnderstode them not : wherfore it foloweth that Tyndale sayeth false / in that he sayth that the knowledge of them was so necessary for the soule helthe / wythout that knowledge the vse of them muste nedes be noyfull and not lawfull vnto them. For but yf Tyndale teche false in this / god had taught hys people in the begynnyng to serue hym wyth damnable ceremonyes hym selfe.

Now yf Tyndale wyll at this clappe turne hys cheke a syde / and say that bycause that ellys all theyr scritype to god done wyth those sacramentes and ceremonyes hadde bene dampnable / therfore it appereth well that all the sygnifycacios of them were taught them / and so the minoz of myne arguement false : yet in turnyng the to cheke for me, he tourneth the tother very fayre to me / so that he wyll haue a clap on the one cheke or the tother make what chyste he can.

For then say I this vnto hym, that yf the knowledge of all these sygnifycacios was so necessary to them that without that knowlege, the doyng of those thynges whyche without synne they myghte not leue vndone, were synne as ofte as they dyd them / and that therfore lest we sholde be so wretched to wene god had on euery syde so bywrapped hys people in synne hym selfe, by hys owne specyall prouysyon, y they coude not by no meane escape : we muste nedys perceue that god caused this to be by Moyses taught all those sygnifycacions. Then say I that syth they were not wytte vnto them in the scripture, they were yf Tyndale tolde vs trew taughte them but onely by mouth / and so fro mouth to mouth taught and contynued amonge them, tyll men by theyr foly and slough fell to forgette them or lytell to force of them, and then to not beleue them as these heretyques saie by the ryght sayth at this daye.

And then saye I that theruppon, it very well foloweth ferther / that Tyndale sayeng that Moyses receyued all necessary thynges in wytyng, sayed very false & lyke a very
fole

that is of necessity to be beleuyd.

ccxlvi

I sole/for the knowlege and vnderstandynge of those signyfy-
cacyons of all theyr sacryfices and ceremonies, he confes-
seth to be necessary vppon parcell of theyr soules, and yet he
confesseth that they were not wyrtten in the scripture.

And yf Cyndale wene to wyrt asyde and shape, by that
he sayth that those sacramentes & ceremonies serued them
for booke/ & that they red all the signyfyfacyons in them
as in booke: I aske hym whyther the ceremonies were
tokens so lyke the signyfyfacyons, that they were able to
teche the signyfyfacyons, and kepe them by the beholding
of the ceremonies or not. If they were/they had not ben for-
gotten. If they were not, and yet the signyfyfacyons so ne-
cessary/then yet agayne was not euery thyng necessary de-
lyuered Moyses in wyrtynge.

B But lettynge Cyndale with his soule passe/the trouthe is
the iewes had necessary thynges taught them besyde & wyrt-
ynge/ & had an expectacyon of Cryst and of redemption by
hym before & law wyrtten/ & in that tyme, and after, and the
iewes loke for it yet/ & they knowe & without hym all theyr
sacramentes coude not for theyr small saluacyō serue them.
But when they began lytell & lytell to fall from that sayth/
and began to truste in the law & the merites of & law alone/
leuyng of this point of sayth which hure of the law sacra-
mentes & ceremonies, and all theyr bodily workes & soules:
then went they wronge. And & is the charge which sayth
woule so sore reproveth, in theyr trust & confidence to be shew-
ed by the workes of the law/where as yf they had not leste
of the force & strength of sayth/both workes of & law, and &
ceremonies to, had stonde them in steede of heuen. And ther-
fore this nothyng toucheth the church of Cryste when they
put truste in the sacramentes/for they do it not without the
sayth that all the force and strength of them cometh of Cris-
tes passyon/for theyr they beleue, and theyr they teche.

And it is no doute but & the iewes neuer knew & speyall
signyfyfacyōs of all theyr sacramentes, sacryfices, & cer-
monies, other then grace & redemption of synnes, or peni-
tence/ & they were figures & tokens of thynges that shoulde
fall not yet perceyued by them/as we knowe our sacramen-
tes be the effectual signys of grace. And it is bewolued, & both
they & we which in sayth, hope, & charity, do any such thyng
as god commaundeth, & shoulde be in such sayth as he wylle
doeth by all though we knowe not why he wylle be so in

suche wyse, no more then Abraam knew why god had hym
to serue hym wpyth the sacryfysynge of hys owne sonne: yet
is that doyng of that dede done in that wyse, pleasaunt &
acceptable to god, and profyte to manes soule/what so euer
Tyndale tell vs, and hys mayster Martine to, a frere Hus-
kyn also, and take theyr wyse wyues wpyth them. And ther-
foze all thys tale of Tyndale agaynst the sacrament/is not
worth the leste fether of a wylde gosse wyng.

But yet consider one thyng by the way, y pe mysse take
hym not, noz be not by a fayre word ledde out of your way.
He calleth the sacrament of the auter the sacrament of the
bode & blode of Cryste/in which wordes he calleth it well,
but yet meaneth he not so well therby as good crysten men
do, noz as hym selfe wolde seme to do. For he meaneth not
that there is the very body & blode of Cryst in dede, though
he saye there is the sacrament therof. For by that meaneth
he nothyng ellys, but onely a bare spgne, and token, and a
memoz all therof.

For the great heretyke Chorpe in his exampnacyon, cal-
leth the sacrament a ryght, and by the same name that Tyndale
now doth/so that a man wold at the fyrst heyring fynd
no faute therein, but mysse take hym for a good crysten man.
But afterward he declareth hym selfe well and clerely, that
he meaneth lyke a naughty heretyke/as Tyndale doth also
in sondry places of his boke. For he saith y sacramēt, spgne,
and token, be but thze names of one thyng/and that the sa-
crament of the auter is very brede sylly. And he monneth at
them that teache it to be the very body of our sayour hym
selfe/and he is woode wpyth them that do it any honour.

And so in this poynt concernynge the blessed sacrament
of the auter, Tyndale is yet a mych more heretyke then Lu-
ther is hym selfe in hys wpytynge/ all though in dede it ap-
pereth well that he ment as mych in the begynnyng, tyll he
wpythdrew hym selfe for enuye of othyr, that hasted forwarde
and set forth that heresye byfoze hym.

And of trouth I am ryght credibly enformed by a very
vertuose man, whom god hath of his goodnesse illumined
& called home agayn out of y darke Egypte of theyr blynd
heresyes/that at suche tyme as frere Barons and Tyndale
fyrste mette & talked to gether beyonde the see, after that he
fledde out of the fiers where he was enioured to tarye for
his penaunce after he hadde borne his sagot; Tyndale and
he were

He were of sondre sectes. For seere Barons was of slou-
gulus secte agaynste the sacrament of the auter, bleyuynge
that it is nothyng but bare brede. But Tyndale was yet
at that tyme not fully fallen so farre in þe poynt/ but though
he were hadde inough blynde, was yet not cōtent with seere
Barons for the holdynge of that heresye. But wythin a
whyle after (as he that is fallynge is sone put ouer) the seere
made the sole mad out ryght, and brought hym blynde felde
downe into the depeste dongeon of that deuyls heresye/
wherin he lyteth now as faste bounden in the chayne of pe-
sillence, wyth the chayne of petyuacyte, as any of hys vn-
happy felowes. And this I geue you knowlege of/ because
I wolde not in any wyse that ye were deceyued wyth hym,
where he speketh well & yet meaneth nought. But now lette
ys yet farther consyder well hys wordes. Thus he sayth.

Tyndale. All the ceremonies and sacramentes that were from Adam to Cryste, hadde
signyfycacyons/ and all that are made mencyon of in the new testament.

Uppon this he concludeth after, that except baptysme &
the sacrament of the auter / all the remanant be no trewe
sacramentes for lakke of signyfycacyons. But ere he can so
conclude/ he muste sytste pꝛoue, not onely that all the sacra-
mentes and ceremonies from Adam to Cryste hadde signy-
fycacyons/ but also that all those signyfycacyons were the
to the people knowen and vnderstanden. For ellys though
god dyd sette thynges to signyfye and to be done: yet if he
commaunded them to do it and tolde them not the signyfy-
cacyons, but wolde leue them to be shewed and dyscloied at
suche tyme afterwarde as it sholde lyke hym selfe/ it was no
synne for them in the meane whyle to do the thynges that
god bode them do/ but greute merite to them, though they
vnderstode not what the thynges signyfied that they dyd/
no more then my seruant that can no more but wyte, is
wothy rebuke and blame in the wytyng of a latyn booke
at my byddynge, wherof he woteth not what any one worde
meaneth. Now that all the signyfycacyons, of all the sacra-
mentes and ceremonies from Adam to Cryste, were vnder-
standen of the people: that shall not Tyndale pꝛouue me,
though he shuld lyue as many yeres as were betwene þe crea-
cyon of Adam & the byrth of Cryste. But therefore as many ye-
res must he nedes haue also: so yet he maketh hys conclusiō

folow and hys argument good. for yf god gaue them ceremonies and sacramentes, wherof he gaue them not the signyficacions: then so myghte he lykewyse geue vs yf it so please hym to do. And farther yf they by the doyng of those not vnderstanden ceremonies and sacramentes in obedience of his byddyng, dyd not synne, but deserued thanke/ all suche I saye as dyd them in dew fayth of saluacyon by Criste that was to come: then maye we also by the obseruyng of sacramentes and ceremonies, haung some signyficacions farther then we perceyue (for one generall signyficacyon of them all we knowe, that they be all good tokens and signyficacions of grace, in that they be taughte by god and hys spyryte that in such thynges doth instructe hys chyrche) we maye lykewyse I saye obserue them wythout synne, and not wythout thanke of god. And so Tyndale les argument goth to grounde quyte/all though our sacramentes & ceremonies were not good in dede. for they may be good for any reason that he maketh to the contrarye.

But now that they be good in dede, and deliuered vnto Cristes catholyke chyrche by hym selfe and hys holy spyryte sent by hym selfe to dwell therein, to teache it all necessarye trowth, and thereby necessarily to preserve it from all damnable vntreuth, false bylyfse, and idolatre (as the sacramentes & the ceremonies were yf they were false): thys haue I proued to Tyndale after I trow the fyftene tymes/ to whiche in fyftene hundred yere he shall I am sure neuer make one good answer.

Tyndale. wherfore in as much as the sacramentes of the olde testament haue signyficacions/ and in as much as the sacramentes of the new testament (of whiche mencyon is made that they were deliuered vnto vs by the very apostles at Cristes commandement) haue also signyficacions/ and in as much as the offyce of an apostle is to edyfy in Criste/ and in as much as a damme ceremonye edyfyeth not, but hurteeth all to gather (for yf yt preache not vnto me, then I can not but put confydence therein that the dede yt selfe iudisyfeth me/ whiche is the denynge of Cristes blood) and in as much as no mencyon is made of them as well as of other, nor is knowen what is meut of them: therefore yt apereth that the apostles taughte them not/ but that they be the false marchandysse of wysse hypocrytes.

More. He repeteth here & hepeth vppon all hys proues to gether, whych proues I haue reprinted yere melle all to gether/ and so hys

I so his conclusyon whych he deduceth vppon them, ys all re-
dyd reproued all to gether. But yet for his double confusy-
on can I not forbere to touche one pece agayne, whiche in
his repeticyon here he semeth to sette out more open & more
clerely to declare.

This pece is, where he sayeth that all the sacramentes of
the new testamente haue sygnifycacyons also/ and then ex-
pouneth whych all he meaneth/ saying all of which mency-
on is made that they were deliuered vnto vs by the very a-
postles at Crysstes commaundement.

It is to me more then wonder what this man meaneth. For it
yt muste nedes be that he accompteth amonge suche as he
sayeth, there is no mencyon made of theyr deliuey by the
very apostles, all those syue whiche he so often and so fully

Refuseth to take for sacramentes/ that ys to wpt confyрма-
cyon, penaunce, medlohe, holy order, and anelynge. For he
sayth alwayne that the other two, that is baptyisme and the
sacrament of the auter haue sygnifycacyons, and that these
haue none/ and by this reason he wolde now conclude that
only those two be very sacramentes, and none of all these
syue.

But now his wordes wyll rather proue that these syue
haue sygnifycacyons to. For he sayth that all haue sygnify-
cacyons, wherof mencion is made that they were deliuered
vnto vs by the very apostles. wherfore Cyndale doth here
eyther confesse that these syue haue sygnifycacyons also/ &
then confelleth his wordes false, by whych he so often sayth
they be no sacramentes, because they haue no sygnifycacy-

Cons/ for lakke, wherof he calleth them dunne ceremonies:
or ellys he sayeth here, that there is no mencyon made that
any of these syue were deliuered vs by the very apostles/ and
then is he therein to playnely proued false. For euery man
seeth that there is none of all these syue, but that as I haue
often shewed, mencion is made of them by the euangelistes,
and the other of the apostles/ yf they be the very apostles
whom he and we bothe call the apostles, saynte Peter,
saynte Poule, saynte Jamys, and theyr felowes. So that
I wonder what the madde man meaneth to speke in this
mater so solempnly, and handle yt so madly. For when they
make mencyon of them: the wyle man maye well wpt that
they byd not bygyne by any wyle sage after, but by Crys-
t hym selfe that taughte those thynges to them, and they forth
to vs

Act. 8.

1. Timo 6. 4.

Ephes. 5.

Jacobi. 5.

Marc. 6.

whether the apostles left aught unwritten,
to hys church.

Cyndale.

And thereto presthed was in the tyme of the apostles an offyce/ whiche if they wolde do truly it wolde more profyte then all the sacramentes of the worlde.

More.

Is not here a nother madde reason? hys purpose is to proue that the apostles lefte no necessary thyng unwritten/ and Cyndale proueth it thus. In the apostles tyme presthed was an offyce/ whiche if the prestes wolde do it truly, wolde more profyte then all the sacramentes in the worlde. Now ye wote well his conclusyon must nedys be thys: And therfore it foloweth that the apostles lefte no necessary thyng unwritten. ys not thys a madde concluded argument. And yet are there in hys wordes mo folpes then one belyde. For graunted that presthed was an offyce/ yet myghte that offyce be consecrated wyth a sacrament, and so was in dede. And a parte of hys offyce was also to mynyster the sacramentes to the people.

Now if that offyce well occupped, were more profitable then all the sacramentes belydes: what letteth the other sacramentes to be good and necessary to saluacion. were thys a wyle argument? Better is it to forbere synne then to do penance for synne/ ergo to do penance for synne is not necessary. Now after thys goobly argument goeth he to another as gay, and sayth.

Cyndale.

And agayne, Goddys holynesses stryue not one agaynst a nother, nor defyle one a nother. Theys sacramentes defyle one a nother. For wedlocke defyleth presthed, more then horedome, theste, murder, or any synne agaynst nature.

More.

Here is but one argument, and that but thorte / but here be two lyes longe & lowde inough. For fyrst where he graunteth hym selfe vppon thys, That goddes holynesses stryue not one agaynst another, nor defyle one another: he sayeth playne false and agaynst holy scripture quyte. For the be-ryenge of dede men, euer was and is an holy dede and well allowed wyth god/ and yet wolde he not suffer the byshoppe to bery any man, and though it were hys father. And also if Cyndale wyl abyde by thys: eether he muste say that perpetuall byrgnyte is nought and not holy, contrary to saynt Poule and our sauour hym selfe, who take it and teche it for holy and preferre it before wedlocke wyth hys worke/ or

that is of necessity to be beleued,

ccliii

I ellys he must say that wedlokke with hys worke is nought and not holy, whyche god hym selfe bothe blessed and commaunded in paradyse/and whyche holy scripture commendeth, where it sayth that wedlokke is honorable where the bedde is undefyled with auowtry. And then must he confesse also that hys owne mayster Martin Luther (yf the worke of wedlokke be foule and synfull) hath synfully double defyled hym selfe with weddyng of hys nonne. Or elles synally muste he confesse hym selfe for a sole, in sayenge that goddys holynesse stryue not one agaynst another/ but yf he laue hym selfe and saye, that perpetuall byrgynne and the worke of wedlokke, be not repugnaunt the one to the other/ and then he shall not nede to confesse hym selfe a sole, for the hole worlde wyll confesse it for hym.

Now maketh he another ly/where he sayth that wedlokke defyleth prestes more then hoedome, thefte, murder, or any synne agaynst nature. For yf he say this as of hym selfe/ it is a folysh lye. But yf he saye it as he doeth in the person of the catholyke chyrche, to make men beleue that the chyrche teacheth so: then is it a very malycyouse lye. For it is not trew, nor the chyrche teacheth not so. For the chyrche playnly teacheth that hoedome, thefte, murder, and synne agaynst nature, coude neuer be lawfull neyther to presse nor lay mē. But the chyrche bothe knoweth and confesseth, that wedlokke and prestes be not repugnaunt but compatible of theyr nature/ and that wedded men haue ben made prestes and kepte styll theyr wyues. But syth perpetuall chastyte and forbeyng of the worke of wedlokke, is more acceptable to god then the worke of wedlokke in matrimony: therfore the chyrche taketh none to be prestes but suche as promysse and professe neuer to be marryed, but kepe perpetuall chastyte. And then doth marriage after the promysse made, not by reason of the prestes taken vpon them, but by reason of the promysse made vnto god and broken: defile the preste, I wyll not dyspute whyther as much as thefte, murder, or synne agaynst nature/ but I am sure as much as hoedome doth. For syth the marriage is no marriage/ it is but hoedome it selfe. And I am sure also that it defyleth the preste more then double and treble hoedome/ syth that hys marriage beyng as it is lawfull, and thereby cometh nether but hoedome, doth openly rebuke and shame the sacramentes there at ouer, I am both prest and marryed/ & besides that wed

once

onely commytteth hooredom, but also sayth openly that he wyl lcommytte hooredome / and as a bolde beste and a shamelesse whozemaster, playnely professeth afore the face of god and all crysten people, that in stede and dyspyght of his professed chastite, he cometh there to bynde hym self to shamelesse perpetuall hooredom. And thus good crysten reders ye se, how well this wyse argument serueth hym.

And now putteth he after yt his great solenne questyon, where he fyndeth in scripture that women may crysten chyl dren / whyche ioyneth to his wordes byfore, nere inough in the boke, but in reason as farre of as the scripture that he layeth therfore, is farre of from p mater / as I haue touched before.

And surely thow all his boke and almoste every thyng that he maketh, sometyne the chapyters, sometyne the paragraphes and reasonynges wythin the chapyter, haue so euill dependance one towarde a nother / that yt semeth p mater to be gathered by dyuerse folke / and as they come to hym in dyuerse papers, so he wythout order and at aucture patcheth in hys peces nothyng lyke to gether, wyth great lakke semys, and some seme rent bytwene. And in lykewise ioyneth he now the fynall clause of thys chapyter vnto the remanaunte / so that who so consyder what and how many thynges go betwene yt, and the thyng wheruppon he concludeth yt / shall surely wene yt were a popsened synkyng taylor of some synkyng serpent that were quyte cutte of, & after layed a lyde farre from the popsened body. For this is hys fynall clause and hys hole conclusyon.

Cyndale.

And fynally though we were sure that god hym selfe hadde given vs a sacrament what so euer yt were : yet yf the signyfycacyon were ones losse / we must of necessity cyther seke vppon the signyfycacyon, or put some other signyfycacyon of goddes worde thereto, what we ought to do or byleue thereby, or elles put yt downe. For yt is impossible to obserue a sacrament wythout signyfycacyon, but to oure damnacyon. If we kepe the sayth purely, and the lawe of loue vndefyled / whyche are the signyfycacyons of all ceremonies : there ys no lebardye to alter or chaunge the fashyon of the ceremonye, or to putte yt downe yf neede be.

More.

Lo good readers here ye se finally how well and how wisely, and thereto how vertuously Cyndale synneth thys chapyter. For the whole effecte of all these wordes is in this world

I wolde nothyng els / but if god bydde you do a thyng
and he tell you not what he meaneth thereby, and for what
cause he will haue you do it: ye must nedes leue yt vndone,
& bydde hym do it hym selfe. wolde Crundale (wene you) be
well contente with hys owne seruant, that wolde serue hym
of the same fashyn & not do what he byddeth hym tyll he tell
hym why he byddeth hym: wold it not haue bycome Adam
well when god forbode hym the tre of knowledge, to haue
asked god agayne why he byd so / & saye, tell me god lorde
wherefore, and what thou meanest thereby, and why sholde
I more dye for etyng thereof, then of a nother tre / tell me
thys good lorde ere thou go, for ellys be thy bakke turned
onys, I will ete therof whycher thou wilt or no.

B when god taught Moyses the makynge of the taberna-
cle, the temple, & all thynges bylongynge therunto: wold ye
not haue done well in Moyses mouth to haue sayed vnto
god: Tell me what yt meaneth that thou wilt haue the ta-
bernacle made of thys maner, or ellys yt shall be vnmade
for me.

when our saupour hym selfe sent out hys dyscyples, and
bade them in the confyrmacyon of theyr doctryne, lay theyr
handes vpon speke folke, and they sholde be hole, and that
they sholde anoynt some with oyle: wolde yt not (wene ye)
haue done very well, that they sholde haue sayd nay, but if
he wolde tell them why laye theyr handes more then speke
theyr bare worde, & why anoynt them with oyle rather then
smere them with butter. Surely the deuyl hath made this
man madde / he wolde ellys neuer saye as he sayth. for if it

T were impossible to vse a ceremouye but vnto damnacyon, &
if obedyence to goddes byddynge be euer more debely synne,
but if the signyfycacyon be knowen: then lyued the chosen
people of god in the olde law in a straung perplexite, whych
what so euer Crundale say, shall neuer be proued to haue vn-
derstanden the signyfycacyon of all the ceremouyes / which
god expressely commaunded them to fullfyll and obserue /
though he wolde not that they sholde wene that the obser-
uyng of them without fayth and other good workes, shold
suffyse them as Crundale and Luther saye / that fayth alone
shall saue vs without good workes / as they sayed of olde,
and as he sayeth now without sacramentes so. for this ys
his small conclusyon of all / that if we haue the fayth and if
law of loue bydeyled, there is no perill at all to ouer and
change

chaunge the fashyon of the ceremonies, & to put the downe to/ meanyng as yt semeth that yf we kepe the fayth and beleue wyth Luther that there nedeth no more but fayth/ and then ther wyth kepe the lawe of loue after Luthers lounge maner, in lodgyng louers scerres and nonnes lounge to gether: then we shall neuer ned to care whether we chaunge oꝛ put downe ceremonies and sacramentes and all.

And surely very soch he sayth. for when we fall ones to be contente wyth that: there wyll, but yf we chaunge that mynde and mende, neyther any ceremony noꝛ any sacrament serue vs.

And yet yf fayth and loue be as Tyndale here sayth, the sygnifycacyons of all the ceremonies: what parell is there to kepe all the ceremonies with them twayne, wythout any other sygnifycacyons? And thus by Tyndale hys owne tale we shall neyther ned to put the downe, alter, noꝛ chaunge them/ where he sayth afore we muste seke the sygnifycacyons agayne, oꝛ put downe the ceremonies vppon payne of damnacyon.

And here haue ye now sene all that euer he sayth, for the pꝛofe of the thyng that he hath in this chapter take in hnde to pꝛoue/ that is to wryt that the apostles haue lefte wryten in scrypture all thynges that of necessitye pꝛettyne to þe soules helth, both in thynges to be done, & thynges to be beleued. And now pꝛettyue ye pꝛettytely also/ þe all that euer he sayth, there is not any one thyng that to the pꝛofe of his purpose serueth hym worth a rysh.

Here myght I now well leue (ye se well) as for this matter/ syth I haue suffycently confuted and auoyded clerely all that Tyndale hath alledged for hys parte in this chapter/ in whyche he wold pꝛoue that þe apostles haue lefte wryten in holy scrypture euery thyng necessarye to be beleued oꝛ done, for the saluacyon of our soules / and that so fully, that what so euer is not wryten in scrypture, noꝛ deduced theruppon (by whyche deducyng what he meaneth I haue by his owne example shewed you) that thyng is not as he sayth to be beleued noꝛ to be done of necessitye/ but me be at theyꝛ lybertie in all such maner thyng to do yt oꝛ do yt not, beleue yt oꝛ beleue yt not, oꝛ rather in synne to beleue yt oꝛ do yt, though all the catholyke chyrche of Criste both do beleue, and many hundred yeres haue beleued þe the thyng is of necessitye to be done oꝛ beleued. In whyche matter as I saye

that is of necessity to be belenyd.

celbit

I saye, syth Cyndale hath sayled of his prose, I myght here make an ende/ sayunge that I haue thought yt conuenyent for his more bitter confusyon, to bynge in by and by suche thynges, as I fynde wyten by hym for his parte in this mater bysyde/ that ye maye se wythout farther sekyng for yt, all that he can saye at ones. I shall therfore shew you his answeres to suche thynges, as I in the .xxv. chappter of þe fyrst booke of my dyaloge alledged/ for the prose that all necessarye thynges were not wyten in scripture, but some suche onely taught and deliuered vnto the chyrch by mouth. And when ye shall here haue herde Cyndales answeres vnto those thynges: ye shall then the more clerely perceyue how foule a fall he hath in thys mater, vppon whyche the greate parte of all hys herespes dependeth/ and ouer that ye shall ryght easely iudge what pyth and substaunce is in his booke of answeres, wherwyth he wolde sayne seme clerely to confute my dyaloge.

I shewed there in my dyaloge by the authorite of saynte Iohn the euangelyste in þe laste chappter of hys gospel/ that all thyng was not wyten. For there he sayth hym selfe, *Ma* ny thynges dyd Iesus/ whyche if they were all wyten, the worlde wold not receyue þe booke. To thys answereth Cyndale thus.

John. 21

Cyndale.

He sayeth. For Iohn meaneth of the myracles whiche Iesus dyd/ and not of the necessarye poyntes of the sayth.

Doze.

ye se well now that Cyndale well feleth, that syth þe euangelistes dyd not go together by appoyntement to wyte thei? gospels/ nor when they hadde wyten them conferred thei? booke together, to se whyther euery necessary poynte were wyten in amonge them all/ or ellys at that collacpon to put it in some one/ as we fynde that saynt Ioule had conference wyth Peter and other of the apostles, to come and speke of the sayth amonge them, but not to wyte it all out in booke/ but euery euangelyste of occasyon offred vnto hym selfe, as god put in hys mynde and remembraunce, wrote hys owne gospel seuerally by hym selfe, and thei? epistles in lyke wyse/ and peradventure one of them in all thei? lyues neuer redde the gospel that the tother wrote: thys I saye beyng thus, excepte that god bestow thei? purpose prouyded, þe amonge them all euery necessary poynte shoulde

Galathas. 2,

A iii be wyte

be written (whiche thyng Tyndale neyther doth nor can by reason or scripture proue) ellys yf any of them leste be written any point necessary to be beleued, Tyndale can not save but that every of the other apostles myghte do y same/ and then hath Tyndale no surety that every suche thyng was written.

And therfore Tyndale feleth full well how nere this place of saynt John pryketh hym / yf in those wordes of saynte John myghte be vnderstanden that he had not wryte every necessary point of our belefe.

And therfore to auoyde this pynche/ Tyndale sayth that I iugle. For saynte John he sayeth ment onely of Cristes myracles/ and not of any necessary point of the sayth.

I iugle not. For I save not nay but y saynt John ment of myracles. And in the tone place of the twayne he speketh of myracles by name/ sayenge Iesus wroughte many other myracles in the presence of hys dyscyples that be not wryte in this boke. In the tother place in the very ende he sayth y Criste dyd many other thynges/ whiche yf they shold be all written, all the worlde coude not receyue the boke y shold be written. In whiche wordes I denye not but that saynte John ment of Cristes myracles to, & therfore I iugle not. But Tyndale that in that seconde place where saynte John meneth no myracles, there excludeth hys doctryne/ & wolde make vs wene that saynt John leste not be written any necessary point of sayth: he iugleth & goth about to begyle vs

I thynke he taketh not so grete holde vpon this word, dyd/ in that saynt John sayth, Criste dyd many other thynges, and sayth not Criste taughte many other thynges. For this worde doyng, includeth techyng, talkyng, spekyng, and all. As yf a man wolde save/ Crist prayed, preached, and taught/ this dyd he daye and nyght. And therfore syth saint Johnis hole boke, was made not onely of Cristes myracles but also of hys doctryne & as well wyde as dede/ and then he sayth in the very ende of hys boke, that Criste dyd many thynges mo, wherof yf all were wryte the worlde coude not receyue the boke: why maye not this be vnderstanden of wordes and dedes and all / but yf Tyndale wene that the boke wolde be the fewer yf the doctryne were in them to.

But now let vs se whither of vs two playe the false iugeler/ I that tell pou that every necessary point of belefe is not written in saynt Johnis gospel/ or Tyndale that wolde make

that is of necessity to be beleued.

ccxix

I make you wene that what so euer ye fynde not wyrtē there, ye were not bounden to take it for any necessary point of fayth. For ellys yf Tyndale wolde graunte that saynt Iohn had not wyrtē in dede euery necessary point of fayth: then is it as good for Tyndale that saynt Iohn say so, as that in dede it be so. Let vs therfore leue disputyng vppon þ word, and loke vppon the dede, and se whyther it be so or not. If a man seke amonge the other euangelystes: he shall fynd no necessary thynges then one lefte out in saynt Iohn: and in eche of them somwhat that some other hath. And yf a man loke fether in the boke of fayth, wyrtē in the hartes of Cristes hole catholyke chyrche: he shall fynde some thynges þ none of them all hath wyrtē, and yet necessary pointes of fayth/as I haue shewed you samples and shall.

But now bycause of Tyndale/let vs take some one. And what thyng rather then þ last souper of Criste, hys maūdye with hys apostles/in whych he insytuted the blessed sacrament of the auter, hys owne blessed body and blode. Is this no necessary point of fayth: Tyndale can not deny it for a necessary point of fayth: though it were but of hys owne false fayth agreynge with Luther, Huskyn, or Zuinglius. And he can not saue that saynte Iohn speketh any thyng therof, specially not of the insytucion. Nor he can not saue that saynt Iohn speketh any thyng of the sacrament at all, syth that hys secte expyessly denieth that saynt Iohn mene the sacrament in hys wordes, where he speketh expyessly therof in the .vi. chapter of hys gospel.

CAnd thus ye se howe wyse Tyndale speaketh with me in the sentence of saynte Iohns wordes/ when the thyng þ I entende thereby is proued by his dede.

And yet bycause Tyndale will nothyng alosue but the word/ if he pull from me þ word of saynt Iohn: I shall proue hym the same purpose by the worde of saynte Iohns master, our sauour Criste hym selfe/ and saynte Iohn shall bere me recorde that yt was Criste that sayed yt. For our sauour lo as wytnelleth saynte Iohn in the .xvi. chapter, sayed vnto his dysciples hym selfe: I haue yet many thynges to saue to you, but ye can not bere them now/ but when that the spyrite of trewth ys come, he shall teache you all trewth.

Lo here ye here our sauour saue hym selfe, that he lefte and wold leue some thynges, and that great thynges, and therfore

whether the apostles left aught unwritten,

therfore of lykelyhed necessarye / that they sholde not here
till after his passyon, that the holy goost sholde come and
teache them / and well ye wote that saynte Iohn endeth his
boke byfore. And therfore as for thys authoritye of saynte
Iohn, & I layed in my dialogue : Cyndales answered wherein
he calleth me a iugler, hath not yet iugled awape the force/
but hath by his false caste of iuglynge, fetely conuayed hym
self out of the fryenge panne, sayre into the fyre.

where as I shew in my dialoqe that yt is not wryten in
scripture that our ladye was a perpetuall virgyne, and yet
yt is a necessarye poynt to be beleued : This is his answer
thereto.

Cyndale.

And how bryngeth he in the perpetuall virgynte of our lady / whych though
yt be neuer so trewe, is yet none artycle of our sayth to be saued by / but we by
seue yt wyth a storye sayth, bycause we se no cause resonable to thynke the
contrarye.

More.

By this answer yt appereth well, that god be thanked
he fyndeth not yet the peoples deuocyon so farre falle from
our lady / that he dare be bolde to saye all that he thynketh.
For ellys he wolde saye more then he doth. And lyke as he
forbedeth folke to pray to her / and specially myslyketh her
deuowt antem of *Salve regina* : so wolde he not saye yf he saw
the people frame all after hys fantasie, to blasphemie her in
this mater of a nother fashyon / as other of his felowes haue
done byfore his dayes.

But now for the meane whyle he is contente & men may
thynke them selfe at lybertye to beleue it or not beleue yt as
they lyst, as a thyng of no necessitye to be beleued bypō sal
uacyon of our soules. And full well he woteth, that though
he say now that he can se no reason why to thynke the con
trary : yet if he could bryng vs ones in the mynde that there
is no parell therin, he myght afterward well inough tell vs
when he wolde the contrarie / and saye that wyth better lo
kyng theron, he hath now founden that Eluidius & other
elder heretiques of the same secte, sayde therein very well,
and that reason and scripture is wyth them / and that saynt
Austayne and saynte Hierome & all & remanant say wrong,
bycause theyr parte is not wryten in scripture.

This wyl not Cyndale hereafter let to say when he lyst /
yf he maye make vs wene in the meane whyle that we maye
chuse

that is of necessity to be beleued.

cclii

I chuse whether we will beleue this point or not.

But I saye that in that point Tyndale sayeth wronge. For in any suche thyng as we be bounden to beleue / yf I beleue yt in dede, & yet beleue therewith that I maye lawfully chuse whether I will beleue yt or not: I saye that in so beleuyng I beleue nought, nor my bylfe shall not serue me.

Then saye I farther that this article is suche, that we be bounde to beleue yt. For he that beleueth yt not is an heretique / as yt playnely appereth both by saynt Austayn in his boke to *quod vult deus* / and by saynte Hierome in his boke agaynste Heluidius / and by the other holy sayntes and martyrs, who as saynt Hierome & saynt Austayne reherse, dyd wyte agaynste heretikes byfore / & called them Antididichomarians, that is to say Maries aduersaries.

B Then say I finally that for as mych as it well & playne appereth, that all those holy conyng men and blessed sayntes / & therewith all the whole catholyke churche byspide, haue euer hitherto taken the perpetuall virginyte of our blessed lady for so sure a point of crysten sayth and bylfe, & they haue euer condemned the contrary for an heresye / and then syth & article is not in holy scripture wyten, but & the wordes of scripture not well vnderstanden, seme to say the contrary: I may & do agaynst Tyndale & his felowes well and fully conclude, that there is some thyng necessary to be beleued, and yet is not wyten in scripture. And so to my second argument, ye fynde his answer fonde. For as for his story sayth / with onely whych he sayth we beleue this point: I shall touche yt I trust in such wyse, & his selyng sayth therewith when I come thereto / that every man shall fele with his syngers endes, that Tyndale feleth neyther sayth, lernynge, reason, wyt, nor grace. I alledged in my dialogue the wordes of saynte Poule to & Corynthies, where he wyrteth vnto them of the holy howsell: Is our lord hath deliuered yt to me, so haue I deliuered yt to you. To this doth Tyndale answer thus.

Tyndale.

And whē he alledgeth Paule to the Corinthis: I say that Paule neuer knewe of this worde masse / neither can any man gather thereof any strange holy gestures, but the playne contrary / and that there was no nother vse there then to breke the brede among them at soper, as Crist dyd. And therefore he calleth it Cristes soper and not masse.

More.

Here goth Tyndale aboute to iugle / but his galles be to
great

greate. I layed those wordes for none other cause, but to proue that þe apostle byfore his wrytynge taught them that great mystery by mouth/and shewed them the manner hym selfe byfore his pylle writte/which he wold not haue wryten vnto them at all. yf he myght then coueniently haue ben present wyth them. And now where I sayed that yt was well lykely, that of saynt Doule by his present tradycyon was receyued holy gestures as the chyche vseth in the consecracyon: he answereth me that there is no suche thyng there spoken in the pylle. whyche I sayed not there was / but I saye that he fyndeth no worde in the pylle that proueth that saynt Doule therein wrote euery thyng þe presently spake oꝛ dyd. But yt appereth well þe saynt Doule speketh of that thyng in that chapyter, not to put in wrytynge all thyng that he hadde byfore tolde them by mouth/ but onely to put them in remembraunce that the thyng whyche they there receyued in the forme of brede, though yt were called brede, was yet in dede the very blessed bodye of Criste. And for the moze cleere proue therof: he put them in remembraunce/ that as he hadde byfore shewed them, our sauour hym self told hym so. And this he remembred them of by wrytynge, to make them vse them self there after the moze reuerently. for lakke wherof he wryteth to them, that spokenesse and deeth by þe benegaunce of god fell amonge them/ bycause they dyd not vse suche reuerence & honour as they holde do to the precyouse body and blessed blood of Criste. And in that chapyter saynt Doule speketh but of certayne vnreuerent poyntes in speccyall/ and concludeth sayeng, *cetera autem quum ventero disponam*/ the remanaunt oꝛ all the other thynges, I wyll my self oꝛder at my comynge. Here may we se what so euer Tyndale saye, that saynte Doule bysode thys that he wrote of the sacrament, gaue the people other tradycyons thereof by mouth (as I sayde in my dialogue) plecternynge to the reuerence and honour therof, and Tyndale sayeth here the contrarpe. But now let the boke be iudge/ and by that chapyter iudge also the false sayth of Tyndale, that sayth yt is synne to do any honour to yt.

And where Tyndale sayth that saynt Doule neuer know thys worde masse, I byleue that well inough/ for I neuer herd that he spake any word of englyshe. But that he knew not the thyng that englyshe men call the masse / Tyndale hath not proued yet, noꝛ wyll not do this weke. for he must proue

that is of necessity to be beleuyd.

ccxciii

I proue yt better then by that saynte Poule spake of goddes supper. For we call the howselynge of the people goddes boorde and Crystes table / and yet we know the masse to for all that besyde. And þ apostles them selfe I dowte not sayd masse many a tyme & oft before any gospel wryte. And holy saynte Chrysostheme sayeth that the apostles in the masse prayed for all crysten soules.

where as I sayd that of þ apostles tradicyn was lerned þ maner of consecracyn : þ answereth Tyndale in this wise.

Tyndale.

A great dowte / as though we coude not gather of the scripture how to do yt.

More.

Surely men settinge no more thereby then Tyndale and his felowes do : may gather out of the gospel or the psalle eyther, or out of what they wyl, the maner of the consecracyn & saynge of the masse that shall serue them self / whyle they say yt they care not how, & byleue they care not what / whyle they byleue yt to be none oblacyon, hoste, nor sacrifice / nor the body nor blood of Criste to be in the sacrament / nor that the masse doth any man good at all, saue onely to the prest him selfe. For what care they how they say masse / whyche the more synfull they be, and the more encombred conscience that they haue / the more encombred, & þ more boldly as Luther byddeth in Babilonica, presume they to goddes boorde. But vndouted who so haue a reuerent care thereof, and ryght faith of the sacrament / well perceyuen that how to saye masse hath ben taught the apostles by the spyrte of god, and by the apostles forth. And yf Luther, freere Huskyn, Wyclius, Tyndale, and Lambert, hadde neuer knowen it afore / but shold haue taken the scripture in theyr handes, and eche of them deuyse a maner of sayng masse by hym selfe : I dare well saye for all Tyndales bolte, eche of them sholde haue deuysed a sondry fashyon, and yet neuer one of the ryght. For profe wherof Luther hym self castyng awaye the holy canon of the masse / frameth after his sonde fashyon a maner of consecracyn and saynge of the masse in hys booke of Babilonica. whyche folyshe inuencion of hys Rosseus impugneyth and playnely proueth, that sayng for the tradicyn of the chyrche, Luther coulde neuer tell how or in what wyse to consecrate or saye masse / and that þ way that Luther deuyseth is unsuffreyet and vncertaine by Luthers awne rule, And I doute not but that Tyndale hath

whether the apostles left aught unwritten,

redde both Rosseus and Luther in those places / and therefore I meruaile so myche the more that he dare be so bolde to saye yt / when beyng hym selfe but Luthers scolet, he seeth his mayster made a sole therein all redy.

where as I in my dialoge alledge, that the presse in the consecracyon putteth water in to the wyne, where as the scripture speketh but of wyne: therto answereth Tyndale thus.

Tyndale.

A great dowte also and a perillouse case yf yt were leste out. For eyther yt was done to slake the hete of the wyne / or put to after a ceremonye, to signifye that as the water is chaunged into wyne, so are we chaunged thorow sayth as yt were into Criste, and are one wyth hym. How be yt all is to theirowne shame, that ought shoulde be done or used amonge vs crysten, wherof no man wiste the meanyng. For yf I vnderstode not the meanyng, yt helpeth me not one corne. 1. Corinthe. 14. and as experience teacheth. But yf our sheperdes had bene as wyslinge to fede as to sheere: we hadde needed no such dyspyce, ner they to haue burnt so many as they haue.

More.

where Tyndale sayth in shorne (as he gladly scorneth alway when he speketh of the sacrament) yf yt were a great dowte and a perillouse case to leue the water out: I am very sure that yf there hadde be not dowte no: parell to leue yt out / there was neuer good crysten man that any reuerence hadde to Criste; but he wold haue put great dowte, & haue thought yt great parell to put any water in. For what beste wolde be so bolde when he fyndeth not that Criste in the consecracyon and chaunge of the wyne into hys owne blood, vsed any other thyng then wyne, and spake also hym selfe of the onely lycoure of y grape: who durste I say haue put therto any thyng ellys / and to haue consecrated his blood of wyne and water. But one thyng is there y maketh Tyndale in this popnt so bolde / y is to wryt his owne spirytuall rule that he so myche boasteth of, in serchynge out the cause, and then rulyng all thyng by some cause of his owne makinge. As here, he gesseth here two causes why the water is putte in. And though he wote nere whyther of the twayn is the trewth / yet he maketh hym selfe sure that yt must nedys be the tone. And then rekeneth he y causes both twayne so substancyall / that yt maketh in his mynde no mater whyther the thyng be done or vndone.

Luther was hym selfe also so meshed in thys mater, when
the kynges

In the kynges hyghnesse layed agaynste hym the puttyng of the water into the wyne, that in hys frantpyke answered he feared as Tyndale doth here / and not wyttynge what to saye therto, began to gesse at the cause wherfore it was put in: wherin he sought so farre / that at last he founde, & whyther it were in or out it made no mater, bycause he sayd it was a thyng impertynent to the mater / so & by hym a man myght put into the wyne what he wolde beyside. yet then founde he so;ther that it is euill done to put it in. For he sayed it had an euill signyfycacyon / and signyfied that the syncretite of scripture was watered with mennes tradycyōs. So so was he bewrapped therein, that he coude not in thys worlde wyt what to say therto / but saynge lyke a frantpyke sole, and answeringe thys and that he wiste nere what no; at what poynt to holde hym, fynally fell to blasphemy. And now his good scolat Tyndale wyl be nothyng a knowen of hys maysters soly, but diuyneth and deuyleth two new causes of hys owne bryane / and assymeth that some one of those twayne must nedys be the very cause / as though god hym selfe coude fynde no ferther cause then Tyndale hath serched out / and then he theruppon concludeth, that they water may be as well lette out as put in.

But what so euer Tyndale saye / there was neuer good man yet thys .xv. C. yere that durste leue it out / no; other wyse vse it the god hath taught his apostles with his owne worde bntwyten otherwyse then in crysten hartes.

Holy sayntes also haue thought vppon other causes. For some haue thought that god ordayned the water to be mengled with the wyne, as the water welled out with the blood out of hys blessed harte vppon the crosse. And holy saynt Cypriane that conynged doctour and blessed marty; theruppon sayth, that our sauour hym selfe at the tyme of the instytucion of that blessed sacrament, dyd put water in to wyne, though there was no mencyon made therof in the wytyng / no more then there was of dyuers other thynges that our sauour dyd as saynt John sayth, & that he wolde haue to be done in hys chyche euer after. Of whiche thynges thys insulyon of water is one, taught vndoughtedly by god to hys apostles, and by them forth / and so thys .xv. hundred yeres continued in Crystes chyche without any mencyon therof made in scripture, & yet man of necessitye bounde to obserue it / no; no man euer thought or durst thinke the

contrary tyll now Luther and Tyndale and suche other of they 2 sorte, whyche set so lytell by that blessed sacrament, & they wolde haue all honour and reuerence taken from it, and rekened for a bare sygne set but onely to sygnifye, wythout any geuyng of grace/ and therfore they wolde haue yt homely handeled how so euer men lyste. Deuyle ones some sygnifycacyon/ & then wold those heretykes by theyr wyllys, that in stede of wyne and water, men wolde consecrate new ale in cornes.

Now where he sayth & it is the shame of & clergy if aught be vsed amonge crysten men, wherof no man wylste the meynynge: why more then for? Hoyses to deliuer and leue to the people many ceremonies commaunded by god, wherof the people what so euer Tyndale saye neuer vnderstode the meynynge. wold the wyse man that yf god bydde a man do a thyng/ he shall saye hym nay but yf he tell hym why?

Then synneth he this mater wyth a proper taunt, that yf our shepherdes were as wyllynge to fede as to shere: we hadde neded no suche dyspycyons/ nor they to haue burned so many as they haue.

Lo & great faute that Tyndale synneth in & the prelates do not as he doth, deuyle causes at auenture and warraunt them for trewe / nor leue out the water boldly vpon hye goostly confayle now, agaynste the fayth of all faythfull folke this .xv. hondred yere byfore.

And where he layeth that & slaknesse of fedynge hath caused so many to be burned: I wyl not saye naye but that yt myght haue be better with some, if there had ben vsed more diligence in preachynge. But as for many such as haue ben burned/ all the pchynge in the world wold not haue holpen theyr obstynacy. But sure yf & prelates had taken as good hede in tyme as they sholde haue done: there sholde peraduenture at length fewe haue ben burned therby. But there shold haue ben mo burned by a great many then there haue ben wythin this seuen yere laste passed. The lakke wherof I fere me will make mo burned wythin this seuen yere next commynge/ then ellys sholde haue neded to haue ben burned in seuen score.

where I alledged the chaunge of the sabbaoth daye into the sonday wythout scripture: thereto he answereth thus.

Tyndale,

As for the sabbaoth a great mater, wyl he lordes ouer the sabbaoth day, and

that is of necessitye to be beleuyd.

cdxbu

3 may yet chaunge yt into the monday, or any other day as we se neede / or may make every tenth day holyday onely yf we se a cause why. We may make two every weke yf yt were expedient, and one not enough to teache the people. Neyther was there any cause to chaunge yt from the satterdaye, then to put difference betwene vs and the Jewes / and lesse we should be come seruantes vnto the daye after theyr superstycyon. Neyther needed we any holy day at all, yf the people myght be taught without yt.

More.

2 Tyndale maketh the chaunge of the sabbat daye a very slepyght mater. And bycause that our saupour sayde of hym selfe, that the sonne of man, that is to wytte he hym selfe was lord of the sabbat daye: therefore as though every man were god almyghty his felow, Tyndale sayth that we be lordes of the sabbat day, so that we may chaunge the sabbat daye into mondaye.

He sayth that there was neuer cause to chaunge it fro satterday, but onely to put a difference betwene vs & the Jewes, and lesse we shoulde bycome seruantes vnto the daye after theyr superstycyon. But I thynke there was bysydethys a nother cause more pryncypall then any of both those. For the Jewes and the crysten hadde other differences and dysyncryons betwene them / as baptysme and cꝝcumcysyon. For yt hadde not ben so great incouenience that they shold both haue serued god on one daye, that for the auoydng therof we shoulde haue lefte the daye that god hym selfe appoynted in the begynnynge. And also crysten men both myght haue kepte the same daye that the Jewes kepte, and yet haue lefte the superstycyon therof that the Jewes vse. And may now also (as happely some do) kepe the sonday with lyke superstycyon as the Jewes do the satterday. And therefore these causes be but dysuyned and gessed at, and seme but very secundary. But the very cause of the chaunge is / that me were not the lordes of the sabbatday, nor men were not the pryncypall authours and makers of the chaunge. But the sonne of man our saupour, Cryste hym selfe, beyng (as he sayde hym selfe) lord euen ouer the sabbatday to / and whyche as god hadde made and ordeyned the sabbatdaye for man and not man for the sabbatday, and yet neuerthelesse subdued man vnto certayne order of seruyng not the sabbatday but god vpon the sabbatday: he I saye hym selfe when he deliuered the people from the obseruance of the olde law, byd as lord of the sabbatday, dyscharge them of the sabbatday.

And

And yet because they holde not haue suche a lordely mynde as Tyndale here teacheth vs to haue / as to thynke they myght at theyr pleasure take what day they wolde, and make and breke as they lyst: he appoynted them hym selfe and his owne holy spyrite, the day of his owne resurreccio. whiche glorious resyng of his blessed body not onely to reste, but also to eternall glory: it pleased hym to haue weekly celebrate wyth the resting day drawen from worldly besynes, to the desyre of heuen & acceptable seruyce of god. And for this is yt and euer hath ben specially called our lordes daye. wherof to say that we be now the lordes and able to chaunge yt to fryday for our pleasure, or turne yt to euer tenth day when we lyst: I wene that none wyll saye so but lurdanes, & longed to make gaudyes of goddes passyō, or make hym honored seldet then he shold. For as for nede / fell there neuer none such yet, to chaunge this day & Cryste hath ordeyned hym self. And he is as able to kepe it fro such nede of chaunge for euer here after / as he hath kepte yt this cv. hundred yere byfore.

If Tyndale stykke styll in this poynte / I say the chyrche made yt and the chyrch may breke yt: I say that the chyrch as yt made yt so yt maye breke yt. That is to wyt that as yt made yt by the spiryte of god, so yt may breke yt by the same spiryte. That is to say that as god made yt, so hym self may breke yt, yf yt so shall please hym. For in suche thynges though the chyrche haue ordeyned yt: yet hath the chyrche not done yt but the spiryte of god / as holy sapnte Austayne sayth in the receyvinge of our howsell, where he sayth that yt hath pleased the holy goost, that where as in the bygynnyng yt was receyued after other meatys, yt shode be now receyued of folke whyle they be fastyng.

And in lyke wyse the apostles, to geue vs knowlege that though the chyrche make the ordinaunce, yet the spyrite of god is the worker therof: wrote as is remembred in the xv. of the actes: It hath pleased & holy goost and vs, & so forth shewed what lawes they had made / declaryng therby that though them selfe made them, yet made they them not wythout the mocyon of goddes holy spiryte. And neuer shall the whole catholyque chyrche, neyther make wythout god nor breke agayne wythout hym. But he shall wyth hys presence and hys holy spyrite, so gyde and gouerne hys chyrch in suche manner of thynges / that they shall not chaunge the con-

I change the sondaye neyther of lordely mynde, pleasure, nor necessity. For I thynke he shall neuer suffer the chyrche to chaunge it. But it is a chaunge ones so made and established by our saupour hym selfe, that as saterdave was ordeyned by god hym selfe to stande vunchaunged tyll Cryst came/so is Crystes dave so ordeyned by hym selfe, & it shall stande vunchaunged tyll hym selfe come agayne, & chaunge all the weke and all the yere to into one eternall dave wythout eyther weke or yere. And thys chaunge hath he made I save fro saterdave to sondaye hym selfe wythout scripture/whych we be bounden wythout scripture obedyently to kepe and obserue, what so euer Tyndale bable and scoffe agaynst it.

For where Tyndale sayth that we be suche lordes ouer it, that we maye chaunge and make our sabbatdave as well vpon any other dave as vpon the sondaye: I wolde wote of hym whych we: whither the hole catholyke chyrche, or euery pertyculare prouynce/ and yf so, then euery dyocese/ and by the same reason, euery parryshe by it selfe / and then any howsholde/ and fynally any one man is by hym selfe at the same lybertye to kepe for hys owne sabbat dave whych dave he lyst hym selfe, and nede not to come to chyrche wyth other but whan there is a sermone. And then ye wote well thys waye wolde do well. Now yf he meane by we, all we the hole chyrche of Cryst by a comen consent: then must he tell vs whych is it, and then muste he nedes assygne a knownen chyrche. where is then become hys heresye of theyr secrete vknownen chyrche of electes and penytentes wythout penaunce?

And where he sayth we nede none holydave at all yf the people myghte be taught wythout it: thys is one draught of hys porcion putte forth vnder the swete pterte of preachinge. wherby lyth preachinge is necessary / he wolde make men beleue that comynge to chyrche on the holydave, or there to honour god wyth dyuine lecture and prayour, were but a thyng of nought / where as the apostles came them selfe in to the temples in the holydaves to praye. And our saupour alledgeith hym selfe the wordes of Clay: My howse shall be called the howse of prayour.

Esai. xi

Now where as I alledged in my dyaloge the wordes of saynte Poule vnto the Thessalonyenies, to whom he wyrteth in thys wyse: kepe you my tradycions whych I haue

A

taken

whether the apostles left aught vnwryten,
taken you, eyther by worde or letter : to this doth Tyndale
answere nothyng to me, but thys.

Tyndale.

I haue to that answered Rochester in the obedience / that his tradicions were
the gospel that he preached.

More.

In very dede Tyndale in hys boke of disobedience labo-
reth sore to wade out of those wordes of saynt Poule / in
whych as my lord of Rochester sayed, it appereth playne
that saynt Poule sayth hym selfe that he taught thynges by
mouth whych he wrote not. And what sayth Tyndale to it
there : he sayth nothyng ellys in this world but as he sayth
here / that þe thynges whiche saynt Poule taught by mouth,
were the selfe same thynges that he wrote. And then goeth
he forth wryth a longe babelary parte to no purpose & parte
playne heresye / and fareth as though hym selfe had stande
by all the while that saynt Poule taughte any thyng by
mouth. Now whyther hys wordes be to purpose or not / I
pray you consyder your selfe.

We saye that these sacramentes and many holy ceremo-
nyes bled in the chyrche in the masse and in other partes of
druyne seruyce / were taught by the spyryte of god and deli-
uered by hys blessed apostles. Nay sayth Tyndale þe coude
not be / for all necessarye thynges þe they taught they wrote.
Proue that say we and take all. But we wyl proue by saynt
Poules owne wordes, that he taught thinges that he wrote
not. For he byddeth the Thessalonicensis kepe and obserue
well all that he had taught the, eyther by mouth or letters /
& then that none of them were any necessarye poyntes, that
poynt we byd Tyndale proue. His profe therin ye haue herd
before / that yf þe apostles wrote not all suche thynges, what
coude it auayle that they wrote any thinges at all. And that
reason ye remember that we haue answered before / and pro-
ued it a great folp, to reken that in our owne realme no law
byndeth that is vnwryten, bycause there be many wryten /
or that they wrytunge were vnprofytable that wrote vs
parte, bycause they wrote vs not all. But now in that place
of the obedience, where the rude rybaude rayleth agaynst
þe reuerende father my lord bysshop of Rochester : he sayth
hysselfe that none of those thynges whych we speke of, and
specyally sacramentes or ceremonies, were any of those
thynges that saynt Poule taught by mouth. Then aske we
hym

I hym wherby know you that. Mary sayeth he, for I shall tell you what he taughte. He taughte the same that he wrote / and bye that you were the gospel that he preached / and good maners and vertues, and some good customs to, that he hymes for abuses changed, as kysyng eche other. And some he taughte as preceptes, and some as good counsailes / as virginite, and wydolye chastite, not to marrye hence thereby (For at yther circumstance nor vncircumcysion is any thyng at all, but the keepyng of the commandementes is all togyther) but that they myghte be without trouble, and the better wayte on goddys wordes, and the freer serue the yf brethren.

B Here I passe by his heresydes, that in these wordes appere bothe agaynst byrgnyte and wydolye chastite / whiche he meaneth to be nothyng worth as touchyng any rewarde to be gyven for them in heuyn. For though he say no farther here but that they wyrmie not heuyn, whiche every man agreeth: yet meaneth he farther as he declareth in many other places / and as it here appereth by hys ensample of circumcysion. I let passe also hys heresye concernyng p cysion, whiche wyth hys false vnderstandyng of saynte Poule, he wolde haue taken to haue standen in no stede at all towarde heuyn / and by the same reason no more he wold that baptysme neyther, as he hath oftentymes declared.

C I let passe also / that by those wordes of saynte Poule whiche hym selfe now byngeth in, that the keepyng of the comaundementes is all togyther, hys owne heresydes be ouerthrowen. For yf the keepyng of the comaundementes be all together / then sayth alone is not all together. But rather as he maketh circumcysion nothyng, because the comaundementes be all: so myghte he make sayth nothyng because the comaundementes be all togyther. But he maketh saynt Poules wordes to serue hym for hys iuglyng sykke. For saynte Poule meaneth of circumcysion alone in the olde lawe, wyth sayth and good workes / as saynte James speketh of sayth. And in the new lawe now it is nothyng at all in dede.

These wordes also of saynt Poule destroie Tyndales heresye, that mennys good workes be not rewarded in heuyn / and that it is idolatrye to serue god wyth any bodily workes, or to do any of the to come the rather to breu. For yf the keepyng of the comaundementes be all togyther / and some of them be bodily workes: a man maye lawfully do them for goddys sake, and to his worshep to, and haue his rewarde in heuyn to.

But now lettynge these poyntes passe as I saye: I wold aske Tyndale whither amonge those poyntes that saynte Doule taught by mouth, & whyche he wrote not / were any thynges necessarye to be beleued or done, vppon parell of our soules helth. If he say ne: then destroyeth he his whole reason that he made afore for the contrarye / where he sayde that yf the apostles taught any suche thynges & wrote them not, what auayleth all those thynges that they wrote. If he saye nay / but that all the thynges þ he taught by mouth, were thynges of lytle weyght, and not worth the wrytyng / and that therfore he wrote vnto the Corinthians that all the other thynges he wold dispose and ordayne hym selfe at his commynge, because he rekened them not worthy to occupy place in hys pylle: yf Tyndale tell vs thys, we wyl aske hym who tolde hym so / and wherby he knoweth that saynte Doule taught the people by mouth, no mo thynges, nor of none other kynde then Tyndale sayth he dyd. was hym self at that tyme companion to saynt Doule / and þ so cōpnuall and so vnseparable, that daye nor nyght he neuer departed from hym / but euer watched hym so surely, that he coulde neuer saye nothyng but Tyndale stode by and herd hym. Tyndale in this poynt well percepueth hym selfe, howe harde a parte he hath to proue. And therfore seynge that he hath entred a mater that he can not ende / & hath sayd that he can neuer make good: at laste he wareth angry. And because he can not tell all thyng that saynt Doule taught, as he beganne to take vppon hym: he cōcludeth nothyng but that saynt Doule taught none of the sacramentes nor ceremonies that Luther and he reprove. And thus he sayth.

Tyndale.

But that the apostles gaue vs any blynde ceremonies, wherof we coulde not knowe the reasons that I denye and also defye.

More.

Forsooth saue for the tyme I wolde not geue a rythe, neyther for his denyng nor for hys despyng, nor for any reason that he layeth forth therfore.

For where he sayth that yt is contrary to the lernynge of saynt Doule euery where: I say that therein Tyndale sayth not trew. For saynt Doule reproveth but the superstitious truste that the iewes hadde, as well in theyr ceremonies & sacramentes, as in the workes of theyr law without faith and iustyce and dedes of cheryte / and the superstycion of them

A them also that thought them selfe bounden of necessity to kepe them still after the new law promulgate and spread about / whē the tyme of those olde ceremonies, sacramentes, iudycialles, & all was gone / sauyng for as farre forth as the chyrch of Cryst by p̄scripte of god hath taken by any agayne. But let Tyndale bringe of saynt Poule all the places that he possyble can / and he shall neuer fynde one whyle he lyueth amonge them all, in whiche saynt Poule reprobeth any sacramēt or ceremony taken byppe and accounted for good thowse Cristes whole catholyque chyrche / nor yet the iewes for vlyng the ceremonies geuen by god to Moyses, and by Moyses to them for the tyme whyle they serued, though they knew not the signyfycacions / excepte yt were for lakke of some other vertue, whych they leste of & thought not for / and thereby losse the frute of theyre ceremonies as all.

One other thyng he sayth whych he taketh for an hygh point, to proue that saynt Poule taught no ceremonies or sacramentes, but suche as he taught also they signyfycacions. And that he proueth thus.

Tyndale.

Paule commaundeth that no man ouer speke in the chyrche that is the congregacyon, but in a tonge that all men vnderstande / excepte that there be an interpreter by.

Mor.

C And what than? At suche tyme as the lawe was giuen fyrste to the chyldren of Israel / yt was in dede wyrtten in a tonge that the people vnderstode. But yet the ceremonies though they were wyrtten in the same tonge, yet were there many of them that the people neuer vnderstode what they ment, nor peraduenture Moyses myght / and yet were they bounden of obedyence to obserue them / and theyr obedyence was frutefull to, but yf that some other faute made yt leste the frute.

And therefore where Tyndale telleth a longe tale of saynt Poule commaundeth them to labour for knowlege, vnderstandinge, helpe / and beware of hypocryse, ceremonies, and all maner of dysguysyng, and many such wordes more, some of saynt Poule & some of his owne planted in amonge them: his tale semeth somewhat solenne, but yt is nothing substantiall. For the sacramentes and ceremonies geuen by god vnto his chyrch, be not for hypocryse nor for shew.

ceremonyes, nor dysgysynges neyther / whyche worde Tyndale setteth in hym selfe in scoorne as yt seemeth of þe blessed sacrament of þe auter. For saynt Poule though he wolde haue them labour for knowlege / meaneth not yet they shall leue the sacramentes vnsctued which god hath taught, till he teche them the knowlege why he taught them, and what speciall signyfycacyon euery sacrament & ceremony hath.

For where as Tyndale cymeth yt out, and sayth that he both denyeth and also despyeth, that the apostles taught any ceremonye wherof the reason coulde not be knownen: for all his denyeng and also despyenge, a better man then the apostles dyd, our sauour Cryste hym selfe, when he sent his dysciples forth to baptise and to preache / he taught them how they sholde go and what they sholde do, but the reason and cause of euery ceremony that fynde we not þe euer he taught them / but at some of them he suffred both them then, and vs euery synnes, to gesse and to dyuine.

For that he wolde haue them neyther bere walet, nor sacchell, nor shone vppon theyr fete, nor stykke in theyr hand, nor salute any man by the way, nor why he chose water and baptism in stede of circucysyon, nor why he wolde they shold lay theyr handes vppon some lyke folke whom they shold hele, nor why they shold anoynt lyke folke wyth oyle & hele them by that meane: the causes I say and the proper signyfycacyons of all these ceremonyes and many other, we fynde not that our sauour when he sent them shewed them / and yet he bode them do yt, and they were bounde to obaye and meryted and deserued by theyr obeyence. Whyche more the he sholde haue done, who so wolde haue sayde, tell me sytt good lord why maye I not putte on my shone, why maye I not take a stykke in myne hande, what arte thou the better thought I go bare fote; what shall yt hurte the mater though I bere a stykke, why were yt not as good to smere a lyke man wyth butter as anoynt hym wyth oyle / tell me the causes of all those thynges and þe proper signyfycacyon ere I go. For ellys to say that I wyll be sent out with such dumme ceremonyes, wherof I know not the causes, that I denye and also despye. He þe thus sholde haue sayd lyke Tyndale / shold haue gotten lytle thanke.

And as I haue byfore somwhat sayde / almyghty god taught many ceremonyes to Moyses, and he forth to the people / and neyther can Tyndale nor any man ellys proue me by

that is of necessity to be beleuyd.

ccxxv.

I me by scripture, that the people understode all they: *signyfyfycapōs*/no no: *Moyles* neyther. And where is then *Cyndales* worshyppefull tyme, that I denye and also despye.

I lette passe all the ceremonies taught about the arche, the temple, the sacrifices, and many other thynges: I wyll wryt but howe *Cyndale* can proue me that the chyldern of *Israell*, or as I saye *Moyles* eyther, understode all the ceremonies commaunded by god about they: departing out of *Egypte*: why a lambe, why a hynde, why of one yere, why without spotte, why taken the .x. daye, why offered the .xiii. why the vengauins of god put fro the house at the token of the blood put vppon the postes, why eaten by nyght, why none leste tyll the morow, but rather the remanaunt burnt, why vnleuened brede, why wyde letuse. I knowe well god wyll why he commaunded all those ceremonies/ but I saye *Cyndale* can not proue that the people understode them all, no: peraduenture that *Moyles* neyther.

If *Cyndale* yet say that the people understode all those ceremonies: I wyll saye hynde hym proue me that poynt by scripture. And then for some lykelyhed towarde a proue of the contrary: I wyll laye forth for authorite agaynst *Wylliam Cyndale*, the wordes of one mā whom *Cyndale* wold were moste bleued of all men/ that is to wrytte the wordes of *Wylliam Cyndale* hym selfe. For hym selfe sayth in his booke agaynst me.

Cyndale.

Cryste axed the apostles *Matth. xxv.* whom they toke hym for. And *Peter* answered for them all/ saynge, I say that thou art *Cryste* the sonne of the lyuynge god, that art come into this worlde. That is, we byleue that thou art he that was promysed vnto *Abraham*, shuld come and blesse vs and deliuer vs. Now be yt *Peter* yet wylle not by what meanes. But now yt is opened thou row out all the worlde, that thou art the offerynge of thy body and bloude.

Moyse.

Now syth as *Cyndale* sayth hym selfe, saynt *Peter* at þe tyme dyd not knowe by what meanes *Cryste* sholde redeme vs/ and yt is very lykely that saynt *Peter* al be yt he was not yet fully lerned, dyd yet at þe tyme goynge to scole wryth *Cryste*, vnderstande as myche at the leste wyse as the comen people dyd euen in *Moyles* days: I thynke therfore þe *Cyndale* sholde hym selfe agre contrary to that hym selfe hath sayde before, that the people understode not all the ceremonies. And yet I thynke he wyll not saye that they myght at that tyme

that tyme leue all such vndone/and say as Tyndale sayth, **A**
all that vtterly we denye and also desyre.

I wolde sayne wyt wherfore Tyndale sholde take it for
so straunge, that god or hys apostles sholde gyue vnto Cry
stes chyrche any ceremonies, wherof they sholde not vnder
stande the reason/when he seeth well that god hath spoken
to his people many wordes by his prophetes and his owne
sonne, and hys sonnes apostles to, and caused them to be
wyten also in holy scrypture/in whyche textes men be no
more sure of the very sentence then of the very sygnifyca
cyon of those ceremonies. But god hath not wythout oure
frute lefte suche thynges vnknewen vnto vs, to quykken &
exercyse as saynte Austayne sayth some mennys myndes in
the studie and deuysynge theruppon / whyche yf all were
open and playne, wolde ware neglygent and dull/ and now **B**
in the deuysynge theruppon, fynde out good and frutefull
thynges, allegoryes and other, not affermyng those to be yf
very thynges there entended but thynges that deuoutely &
frutefully may be thereon take and turne men to deuocyon,
and thys as well in the ceremonies as in those harde and
not intellygyble textes. And yf Tyndale deny thys/ because
he wolde seme sure of all thyng, and that there were no
place in scrypture to hym not vnderstanden: he shall whyle
he wolde seme so wyse, proue hym selfe a foole in yf iugement
of all men, that any thyng labour in scrypture. And thus
ye se now in what substancyall wyse that Tyndale hath an
swered my lord of Rochester, vnto the playne wordes of
saynt Poule wyten vnto the Thessalonycenses/ by which **C**
wordes he sheweth playnely hym selfe, that he wrote not all
that he taught. And then that these thynges whyche Tyndale
impugneth, why that they myghte not be among those
thynges that saynt Poule taughte by mouth/ye haue herde
I say how wourthypfully Tyndale hath proued.

I were lothe to leue vntouched any thyng that Tyndale
any where sayeth agaynst my purpose in thys mater. And
therfore syth I fynde in hys answeere to my dyaloge yet a
nother patche, wherein I perceyue he taketh great pleasure/
and weneth or wolde at the lest that other men sholde wene,
that he had therwyth vtterly proued hys parte and clerely
reproued myne: I wyl wythdrowe none of hys glory, and
therfore ye shall here that to. In hys answeere to the. xxiij.
chapyter of my fyrste booke these are hys wordes.

Tyndale.

that is of necessity to be beleued.

ccxxxviii

Cyndale.

In the xxxix. chapter M. More alledgeth, that Cryste sayed not the holy goost shall wryte, but shall teache. It is not the vse to saye the holy goost wryteth but inspyrith the wryter.

More.

Properly answered, yf I wolde holde my peace. But I muste put Cyndale agayne in remembraunce bycause he beleueth nothyng but scripture, and then draweth all the scripture into goddes promyses: I muste therfore I say putte hym in remembraunce that I brought in that authoryte to shew hym that god made no promyse that he wolde wryte all his new testament, nor cause yt to be made all in booke/ but that he wolde sende his holy goost to teche his chyrche, & to lede the into euery trowth. And where Cyndale sayth it is not y^e vse to say y^e holy goost wryteth but inspyrith y^e wryter/ I say agayne y^e scripture letteth not to speke of goddes wrytyng/ & to tell how he wyl wryte his new testamet, when he sayth by the mouth of y^e prophete Iheremy: I shall geue my law in theyr bowles/ & I shall wryte yt in theyr hartes.

Iherem. 31.

So here he telleth what manner of wrytyng he wyl vse in wrytyng of his newe law / bycause we shall not excuse our selfe & say, that we wyl not beleue no more thereof then we shall fynde wryten in booke. He maketh vs no promyse y^e he wyl cause it to be wryte in booke/ but pursuing these wordes of the prophete, he sayd hym selfe his owne mouth, y^e he wolde sende the holy goost to come teache his chyrche & lede them in to euery trowth. To this will Cyndale happily say in y^e word he ment and so dyd y^e prophete also, that he wolde wryte yt in the hartes of the euangelystes and apostles, and teache them & lede them into euery trowth/ which shold put all the necessary trowth in wrytyng. Let Cyndale proue this meanynge by some one text of scripture, or some one necessary reason/ of whyche neyther hym selfe, nor any other of his felowes haue founden any one yet. And the wordes as well of the prophete as of our sauour hym selfe, declare them selfe to the contrary. For the prophete and the euangelyste sayth, that they shalbe all goddes owne scolers/ which sygnifyeth that the congregacyon and compaigne shal be taught by god and his spyrite, that shall wryte the new law the ryght sayth in the hartes of hys chyrche. And our sauour sayd, I shall sende y^e holy goost that shall teache you all thyng, and lede you into euery trowth. He sayde not the holy goost shall teche some of you that shall wryte yt out vnto

Esai. 54
Johannis. 6.

D the re-

the remanaunt. And therfore Tyndales comely glose wyll 3
not so substauncyally serue hym, as he wolde haue yt seme.
For as that holy spiryte enspired mo then them that wrote/
so enspyred he the wryters in mo thynges then they wrote/
whych thynges they taught by mouth, and lefte it wyth the
people by tradycyon as god lefte it wyth the / whych thynges
doth by theyr owne wordes well appere Johannis. xxxj. ad Theſalo
nicensis, ad Corinthios. xj. And yf these playne textes seme not yet
suffycient for our parte / let hym and all his felowes brynge
forth some halfe texte halfe so suffycient for theyr, parte pro
uynge that all is wryten and take all to gether.

But yet goth he farther and wolde seme of hys curtesye
to helpe me somwhat forth, & say more the I could for myne
owne parte / and yet auoyde yt to. For thus he sayth.

Tyndale.

I meruaile that he hadde not brought as many of his brethern do, Mathew
in the salue / where Cryste commaunded the apostles to go and teache all na
cyons, and sayed not wryte.

More.

In dede this wolde haue ben well brought in there / and
many of my brethern haue as he sayth brought yt in, & my
selfe also some where ellys in places mo then one / whych
I now boſte of, bycause ye shall se that Tyndale hathe not
yet so gayly answered yt as to make me ashamed to laye yt
forth agayne. For yf he could brynge out one texte so good
for hym, as that is for vs / that is to saye, that lyke as my
brethern fynde out that texte by whych Cryste byddeth all
his apostles go preache and teache hys gospel: so yf Tyndale
or any of hys brethern coulde fynde out any texte, in
whych Cryste hadde boden any of them go wryte hys go
spell / loꝛde god how solemnely Tyndale wolde set yt out to
the shewe. And where as he now maketh lytle a do of Cry
stes word, byddynge them go preache: he wold make mych
a do of his word, byddynge the go wryte. But now ye shall
se what answere he maketh, & what he bringeth for the shote
ancre of all his wyfte / to proue y they wrote euery necessary
poynte.

Tyndale.

I answere that this precepte, loue thy neyghbour as thy selfe, and god aboue
all thyng / went wyth the apostles and compelled them to seke goddes honour
in vs, and to seke all meanes to continue the sayth vnto the worldes ende. Now
the apostles knew byfore that heresydes shoulde come / and therfore wrote that
yt myght be a remedy agaynst heresydes as yt well appereth John. xxi. where
he sayth

A he sayth these are wyte that ye byseue, and thow by yese haue lyfe. And in the second of his first pistle he saith: these I write by cause of them that deceyue you. And Peter and Paule there to, warne vs i many place. Wherfore it is manifeste that the same loue compelled them to leue nothing unwritten, that shold be necessarily requyred / and that yf ye were lefte out shold hurte the soule.

More.

Lo now haue ye herde his uttermost, wherby he proueth by that they wrote all to gether that is of necessity to be known. whych he proueth not as ye se by any scripture proper for the poynte / as that any of them hadde any specyall commaundement to write: but that they: cheryte droue them to yt. whych he proueth by a deduccyon vppon this commaundement, loue god aboue all thyng, and thy neyghbeur as thy selfe. for theruppon as he deduced afore that women may synge masse, and muste in tyme of nede: so he deduceth now that the apostles were by the same cheryte drouen by they: wytyng, to prouyde agaynst heresy whych they saw shold come / and that coulde they not suffyciently do, but yf they prouyded a lyke agaynst all heresy, ergo they wrote euery necessary trowth. This argument is god wote full poze, lyke, and soze / & myght syt at saynte Sauons a beggynge wth a dyshe and a clapper, for any thyng that yt can helpe yt selfe / yt is so blynde and lame & laketh so many lymmes / & yet hath it one the mo for me that Crundale forgate to sette in. But yet laketh he bothe hys legges for all that, and his pien, and his handes, and his byarne to. for he muste sette in, that they whych wrote, knew well euery heresy, that euer shold spryng after they: days, and this muste be proue by scripture.

He muste also sette in, that no mo of the apostles knewe that poynte but onely those that wrote: or ellys that the tother coulde not wyte nor god coulde not teache them / or finally that eache of them tede others wytyng, and so saw that all was written by they: felowes / & then raryed all they: felowes wytyng wth them into the countres where them selfe preched, and lefte yt there. And this muste be proue me by scripture / for ellys he saucth not vpperyght the cheryte of saynte Andrew nor saynte Barthelew, that wrote nothing at all / nor of saynt Peter in wytyng lesse then saynt Poule / nor of saynt Iohn for leuyng out the consecration at Crystes maundy.

He must also put in that they saw that without wytyng

O u god

god coude not kepe the poyntes of fayth amonge y people/
foz ellys the cheryte strayned them not of necessitye so soze to
put all together in wytyngge.

He muste also put in, that all they: wytyngge is kepte &
referred saue, and euer shall tyll the daye of dome/foz ellys
he seeth what foloweth. And then knoweth he well that be-
syde corrupcyon of booke, myche therof is losse / but yf he
wyl saye that in that scripture was nothyng necessary,
but that it is in this y remayneth. And then must he proue
me that by scripture ere I beleue hym. And ouer this must
he put in, that they haue wyten all thyng as clere as they
myghte haue done to answer all heretykes wythall/foz y
thyng longed to cheryte to, yf of cheryte they: purpose was
to wyte agaynste all heresy.

And yet whyche I had almost forgotten, he muste put in **B**
to, this argument also, that they haue gyuen vs warnyng
that they haue wyten all together that eyther than neded,
oz at any tyme after shold needs to be byleued oz done, byp
payne of dedely synne. For this is one of the very chiefe
poyntes of all/ & therfore this muste he proue by scripture.
foz ellys they lefte vs in dainger to byleue some other thyng-
ges mo then they wyte / namely synnyng y some wrote not
so mych as they: felowes, sum confesse that they taught by
mouth more then they wrote/ and some wrote nothyng at
all/and of that the other wrote, good parte losse/and of that
wytyngge that remayneth, some corrupted by writers, some
by prenters, and mych so hard that no man vnderstandeth.

And synally muste he put in to, this argument also, that
after they: dayes Cryste wolde neuer shewe no: reuele any **C**
thyng to his churche more/no: byd any of them any other
thyng byleue oz do then was put in wytyngge all redy by
his apostles/ oz ellys that though he wolde byd them any
forther thyng at any tyme after eyther byleue oz do: yet
wolde he neuer be angry wyth them though they wold ney-
ther byleue that he told them, no: do that he bode them/ but
tell hym well and playnely to his teth, that yf he wolde be
byleued oz obeyd, he shold haue made his apostles wyte it.
This poynt specially muste Tyndale amonge other proue
me by playne and euident scripture. For ellys were it y
wote well a great parrill for any man to saye nay to goddys
specyall byddyng/ though that specyall byddyng were not
specyfied in scripture/ but yf god haue playnely spoken in
scripture

I scripture that he wyl never whyle he lyueth, cyther tell or bydde any other thyng then he hath all redy reueled or commaunded in scripture.

Now se you good readers how syke, how soze, and how feble his argument is/ by whiche he wolde proue vs that þe cheryte of the apostles droue them to put all necessary thynges in wytyng. But yet hadde there almoste one reason of hys passed me vnware/ whiche yf I hadde leste vntowched, Tyndale wolde haue sayed I hadde dissympled, and leste vnianswered his chyeft reason of all. For where as his feble argument befoze touched, was but the cause that droue the apostles to leue nothyng vnwyten: he hath yet one, that sheweth the cause why and wherfoze god wolde hym selfe haue every necessary thyng wyten, and that ye wote well muste nedys be stronge/ and therfoze what strength is in it ye shall here. Thus he sayth.

Tyndale.

Now syr god hath made his laste and euerslastyng testament, and no more byhynde then the apperynge of Cryst agayne. And bycause he wyl not styrry vp every daye a new prophete with a new myracle, to cōferme new doctrine, or to call agayne the olde that was forgotten: therfore were all thynges necessary to saluacyon comprehended in scripture euer to endure.

Hoze.

If Tyndals bare worde be worthy to be taken for so greate authoryte, that what so euer he say men must beleue it, onely bycause Tyndale sayth it: then is this argument very sure and stronge/ but than it is superfluous & a great dele to longe. For then it sholde suffyse hym to saye, the apostles haue leste all thyng in wytyng, and let all hys reasons alone. But surely yf Tyndale be no better then other men/ so that as he wyl beleue no man without playne scripture, no man wythout playne scripture is bounde to beleue hym: then is thys argument moze feble yet then the tother. For he shall neuer make it stronge, neyther by playne scripture, nor good deduccyon, nor necessary cōsequense, nor any probable reason.

For fyrste how proueth he that all thyng is open. How proueth he that he vnderstandeth every place in scripture: every place in Genesys, every place in the prophetes, every place in þe Psalter, every place in saint Iohns gospel, every place in saint Doules psalms, every place in þe Apocalipsys. Be all these thynges open to Tyndale: Is any man so mad

Q. iii.

to beleue

to byleue hym therein vppon hys worde, bycause he boldely sayth in many places of his vnglacious bokes, that þe scrpture is easy to vnderstande / whych thyng he sayeth of an vnglacious mynde, to make euery synple person bolde to take hym self for and interpreter.

But I dare be as bolde to say that the scripture, all be yt many places be playn, & in þe hardeste place good folke may take frute yf they play not as Tyndale doth, be bold vppon yt lyke blynde hayarde, & thynke it playn & open / yet is it not so open but þe there is many a place in euery parte therof, so darke, & of such diffyculty / þe there neyther is no? I wene neuer was synnys þe apostles dayes, no? paducture euery man amonge them neyther, þe durst haue ben so bold to say þe all thyng was so open to him / but þe there may lye yet therein for all þe vnderstandyng þe men haue therof, many a great mystery hyd that neuer shalbe clerely vnderstoden / tyll such tyme as god vppon the thyng done and shewed, shall by his spyryte promysed, sente, and assygent vnto his chyche in the tymes conueniente, and by god appoynted therunto, reuele yt / whyche thynges shall then be necessary poyntes, to be byleued, and now neyther necessarye to byleue, no? possyble to be thought vppon.

But when yt shall please god any suche thynges to do, shew, & reuele : he shall then sende no Luthers, no? no Tyndales, no? none Huskyns, no? no frere out of a nones bedde to preache yt / but he shall sende suche holy messengers as he hath ben euer wonte about such besynesse to send, that shall not come with a false sayth, and euyl woorkes, and be accursed out of Cristes chyche / but wyth the trewe catholyque sayth, and holy lyuynge, and reuerent handelynge of holy scripture, and some of them wyth many great miracles confoundyng the false wonders of Antecriste / as the miracles that Moyses wrought confounded the meruayles that were wrought by the wycheecraft of the Egypciane iuglers. And he shall not sende suche fonde felowes as wolde be so shamelesse wythout any miracle shewed, to bydde all the world byleue them vppon theyr bare word, in the vnderstandyng of holy scripture, agaynste all holy sayntes and conynge doctours of .xv. hundred yere passed / and bere men in hande that all is open and playne, and proue yt by nothyng ellys but by þe there is no place of holy scripture so hard, but that them selfe can expowne yt in suche wyse that yt shall serue them

A them shamefull for iestyng and raylyng agaynst god and all good men, agaynst all good workes, agaynst all religion, fastyng, prayour, deuocyon, sayntes, ceremonies, and sacramentes / & to sette forth vyce in boldenesse of sayth, and to prayse lechery betwene freres and nones, and call yt matrimony, and thus make mokkes of holy scripture solemly, with such open shamelesse abomynable blasphemy, that yf the yele of god were amonge men that shold be, such raylyng rybaldes that so mokke wyth holy scripture, shold at euery suche exposityon haue an hote iren thruste thorow theyr blasphemouse tonges.

B Such false prophetes shall god as I saue sende none of his erand. But Tyndale ca not proue yt trew that he sayth, that all thinge ys yet so fully fynished, but that y tyme may come when god maye yet shew thynges whereof we yet nothyng thynke, and yet peraduenture wyrtten of in the scripture / and may yf he lyst do and shew also mo thynges yet, wherof nothyng is wyrtten for any worde that is wyrtten to the contrarie. And that bysye Crystes owne appetyng at the dome, there yet resteth some rekenynges to come / well & playnely appereth by scripture both concernyng Tyndales great Mapster Antecryste, though Tyndale & Luther lyst lewdely to rayle wyth those holy places of scripture / and also concernyng Ennoke and Hely. And therfore where Tyndale saythe,

Tyndale.

C Because all is done saue the dome, and because god wyll not stee vpe every daye a new prophete with a new myracle, to conferme new doctrine or to call agayne the olde that was forgoen: therefore were all thynges necessary to saluacyon comprehended in scripture euer to endure.

More.

A Lo now haue we herd hym say yt / & now lakke we no more but euen to here hym proue yt. For when Tyndale proueth not that the thyng is so done in dede / but layeth vs onely the causes for whyche he sayth god caused yt to be done: in this both he nothyng ellis but tell vs what god shold haue done yf he hadde taken hym to counsaile.

Tyndale proueth not that god hath shewed hym that all is done saue onely the day of dome / whyche he muste proue or ellis we wyll denye yt hym. For he proueth not that god hath shewed hym yf he wolde not stee vpe yf nece were euery daye a new prophete, and that wyth new myracles to, rather

to beleue hym therein vppon his worde, because he boldely sayth in many places of his vnglacious booke, that þe scripture is easy to vnderstande / whych thyng he sayeth of an vnglacious mynde, to make euery synple person bolde to take hym self for and interpreter.

But I dare be as bolde to say that the scripture, all be yt many places be playn, & in þe hardeste place good folke may take frute yf they play not as Tyndale doth, be bold vppon yt lyke blynde bayarde, & thynke it playn & open / yet is it not so open but þe there is many a place in euery parte therof, so darke, & of such difficulty / þe there neyther is no: I wene neuer was synnyng þe apostles dayes, no: pabucture euery man amonge them neyther, þe durst haue ben so bold to say þe all thyng was so open to him / but þe there may lye yet therein for all þe vnderstandyng þe men haue therof, many a great mystery hyd that neuer shalbe clerely vnderstoden / tyll such tyme as god vppon the thyng done and shewed, shall by his spyryte promysed, sente, and assyent vnto his chyrche in the tymes conueniente, and by god appoynted therunto, reuele yt / whyche thynges shall then be necessary poyntes, to be beleued, and now neyther necessary to beleue, no: possyble to be thought vppon.

But when yt shall please god any suche thynges to do, shew, & reuele: he shall then sende no Luthers, no: no Tyndales, no: none Huskyns, no: no frere out of a nones bedde to preache yt / but he shall sende suche holy messengers as he hath ben euer wonte aboute such besynesse to send, that shall not come with a false sayth, and euyl workes, and be accused out of Cristes chyrche / but wyth the trewe catholyque sayth, and holy luyng, and reuerent handelyng of holy scripture, and some of them wyth many great miracles confoundyng the false wonders of Antecriste / as the miracles that Moyses wrought confounded the meruayles that were wrought by the wycheecraft of the Egyptiane iuglers. And he shall not sende suche fonde felowes as wolde be so shamelesse wythout any miracle shewed, to bydde all the world beleue them vppon theyre bare word, in the vnderstandyng of holy scripture, agaynst all holy sayntes and conynge doctours of .xv. hundred yere passed / and bere men in hande that all is open and playne, and proue yt by nothyng ellys but by þe there is no place of holy scripture so hard, but that them selfe can expowne yt in suche wyse that yt shall serue them

that is of necessity to be beleuyd.

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I them shamefull for iestyng and raplyng agaynst god and all good men, agaynst all good workes, agaynst all telyngon, fastyng, prayour, deuocyon, sayntes, ceremonies, and sacramentes / & to sette forth byce in boldenesse of sayth, and to prayse lechery betwene freres and nones, and call yt matrimony, and thus make mokkes of holy scripture solemely, with such open shamelesse abomynable blasphemy, that yf the sele of god were amonge men that shold be, such raplyng rybaldes that so mokke wyth holy scripture, shold at euery suche exposityon haue an hote iren thrust thorow theyr blasphemouse tonges.

Such false prophetes shall god as I saye sende none of his erand. But Tyndale can not proue yt trew that he sayth, that all thinge ys yet so fully fynyshe, but that y tyme may come when god maye yet shew thynges whereof we yet nothyng thynke, and yet peraduenture wyrtten of in the scripture / and may yf he lyst do and shew also mo thynges yet, wherof nothyng is wyrtten for any worde that is wyrtten to the contrarie. And that bysye Cristes owne apperyng at the dome, there yet resteth some rekenynges to come / well & playnely appereth by scripture both cōcernyng Tyndales great Mayster Antecriste, though Tyndale & Luther lyst lewdely to rayle wyth those holy places of scripture / and also concernyng Ennoke and Hely. And therfore where Tyndale saythe,

Tyndale.

C Because all is done saue the dome, and because god wyll not slete vpe every daye a new prophete with a new myracle, to conferme new doctrine or to call agayne the olde that was for gotten: therefore were all thynges necessary to salvation comprehended in scripture ever to endure.

Hoze.

Lo now haue we herd hym say yt / & now lakke we no more but euen to here hym proue yt. For when Tyndale proueth not that the thyng is so done in dede / but layeth vs onely the causes for whyche he sayth god caused yt to be done: in this doth he nothyng ellis but tell vs what god shold haue done yf he hadde taken hym to counsaile.

Tyndale proueth not that god hath shewed hym that all is done saue onely the day of dome / whyche he muste proue or ellis we wyll denye yt hym. For he proueth not that god hath shewed hym yf he wolde not slete by yt newe were every daye a new prophete, and that wyth new miracles to, rather

whether the apostles left aught unwyrtten,

rather then bynde hym selfe that he sholde neuer teche any thyng more, or haue hys olde doctryne forgotten eyther. whyche thyng he must proue, or els wyll we denye it hym/ syth god hath taken more labour and greater payne for his chyrche then that. for he hath shedde hys blood for it, and myghte do all that wyth the lest worde of hys mouth.

And we saye also that god hath dayly stered by a dayly doth sterre by new prophetes in sundry partes of hys catholyke chyrche, holy doctours, and preachers, and faythfull men, and good lyuers/ for whom bothe quicke and dede he doth shewe myracles in hys catholyke chyrche, and therby approueth the fayth and workes that they lyued and dyed in, as he stered by prophetes amonge the iewes in sundry ages for all the myracles done by Moyses/ and doeth not so for no chyrche of heretykes.

For he proueth not that þe poyntes of fayth muste nedys haue fallen awaye, but yf they had ben wyrtē. whych thyng he must proue vs/ for ellys wyll we boldely denye it, and go nere to proue the contrary. for we se that the chyrche hath kepte dyuerse thynges wythout scripture thys. xiii. C. yere, and as it is thought. ii. C. yere afore/ and is yet as lykely to kepe it as many mo, and twyse as many mo yf the worlde laste so longe.

Now haue they be kepte so longe eyther by man, or by þe deuyll, or ellys by god. And yf Tyndale say that eyther man or deuyll haue kepte them all thys whyle: we maye be bold to tell hym that then was god as able to kepe them, as was any of those both/ and neded no more scripture therto, then neded eyther man or deuyll.

Tyndale proueth vs not neyther that when the thynges were wyrtten they were therby sure as he sayth to endure for euer. for he proueth not by scripture that þe scripture shall endure for euer. for though the scripture saye that þe worde of god shall laste for euer, and that there shall not therof the lest letter be losse: yet is that ment of the sonne of god and of the mater, and of the worde unwyrtten, and not of the wordes wyrtten in scripture/ excepte none of saynt Pauls epystles be losse, or that suche as be lost was no scripture, or þe in those pyssles were no letters.

For Tyndale hath not proued that the scripture is so clerely wyrtten, but that god nedeth as well to sterre by prophetes with miracles for the declaracion of þe trouth therof, whyle



that is of necessity to be beleuyd.

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A whyle the false expositours be so contencyouse / as he shold haue needed for the teachyng, keepyng, and confirmacyon of the poyntes of fayth unwryten. And as I byfore sayde euē so he doth. And thus ye se that these wordes are to Tyndale very lytle worth. But then sayeth he farther.

Tyndale.

By the scripture the counsailes generall, and not by open myracle, haue concluded suche thynges as were in them determined / as storyes make mencyon.

More.

B Lette Tyndale brynge forth one story that sayeth as he sayth, and then lette hym tell vs the tale agayne. I make my selfe very sure, that he shall fynde no story that shall say that the generall counsailes in theyr conclusyons, regarded no miracles but onely scripture. For he shall fynd in the storyes that the good holy fathers that were in dyuerse of the generall counsailes (of whom there be many that all Criste people honour and worshyppe for sayntes) had many thynges to moue them to determyne and conclude agaynste heretikes / of whych thynges the scripture was one and was not all.

C For when the Arrianes and y catholykes were in debate vppon the vnderstandyng of the scriptures (as the catholyques be wyth these heretikes now) the catholyques dyd not onely se then y the heretikes wrested a mysse construed the scripture (as we se that these heretiques myche more mysse wreste yt now) but they saw also that y come sayth of the catholyke chyrche, was receyued & pleued byfore that heresye bygon / and beyng very sure by the promise of god, that yf that sayth hadde ben false the spirite that god sent vnto his chyrch, wold neuer haue sufferd the catholyke chyrch, the corps of Cristen people, the mysticall bodie of Criste, to fall into that bylve / they were thereby wyth that sayth wryten by the spinger of god in theyr cristen hartes, very sure that the Arrianes were heretiques / and so sholde they haue ben though neuer word of scripture hadde ben wryten / and sholde haue concluded agaynste the Arrianes in lyke wyse as they dyd.

They saw also that god dyd miracles in hys catholyke chyrche, and sufferd none amonge the Arrianes / saynge in the takyng of vengeance vppon them to theyr payne and shame, as when Arius guttes fell out of his belly into the draught / (as we dayly se that he doth, and euer shall se
D that

whether the apostles left aught unwritten,

that he shall do in hys catholyke chyrche/ and suffreth none
to be done amonge all the scoulkes of heretykes, nor neuer
shall suffer tyll the dome nere appoche, but onely in dete-
ctyng the wikkednesse and byngyng them to the fyre/
as our lady by miracle brought Berquyne of late at Parise)
thys thyng vndoubtedly not a lytle conformed the sayth, &
made the chyrche boldely conclude agaynste the Arians.
And this thynges appereth well in storyes very old and au-
tentique. And Tyndale shall I am sure neuer byngye vs
forth his stories, sayng that the generall counsailes hadde
no regarde to miracles. And yf he wyl saye that the storyes
tell that there was none open miracles done at the generall
counsailes, yet I wene shall he fynde none such storyes ney-
ther. And yf he wyl saye y the storyes do not tell of any open
miracles done at the generall counsailes/ the shall he tell vs
a tale to lytle purpose. for surely so many as were shewed
by syde, yt was a thyng that needed not. But then goeth he
farther and sayth.

Tyndale.

And by the same scriptures we knowe whyche counsailes were trewe and
whyche false.

More.

Thys is a pratyve poynt lo. for now may ye se for what
cause he sayth that the generall counsailes made theyr de-
terminacions by scripture and not by miracle/ bycause he
wolde haue yt seme that there were nothyng of goddes spi-
ryte workyng wyth the generall counsailes, but onely the
wytte and affectyons of men/ so that he wolde as appereth
playnely by this worde, haue them serue all of nought, but
euery heretyque leste at lybertye to saye nay to them all.

for he sayth that by the scripture we knowe whyche of
those counsailes were trewe and whyche false. But where
he sayth we knowe: I wolde wytte of hym whyche we he
meaneth/ whyche of his hundred new sectes he calleth hys
we. for they agre so euyl to gether, that y thyng whych the
one sayth that by the scripture he knoweth for trew, the o-
ther sayth that by the scripture he knoweth for false.

Tyndales mayster Marten Luther and all the sectes in
Almayne, call for a generall counsaile. Now wolde I wytt
to what purpose, yf all that were concluded therein sholde be
neuer the surer/ but that euery feowarde sole maie as well
after as he myghte before, say that he knoweth by scripture
that the

that is of necessitye to be beleuyd.

colurbit.

A that the counsaile was false, and all that was determyned therein was nought. Thus myghte an Arryan an erraunt heretyke saye now, that he knoweth by scripture y^e all was false that was determyned in the counsailes agaynste the Arrians of olde. S^hapnt Doule wyl that when one speketh/ the remenaunte that is the hole congregacyon shall iudge. Is yet at thys daye yf a preacher preache herespe/ god hath by the sayth wyrtten in crysten menys hartes, made y^e people able to knowe hym for nought/excepte it be a false preacher wth a false company, wyllynglye drawen together, and fallen from the chyrche/whych the false preacher and his companye is euer able to be iudged by the hole chyrche remainyng still in the forware sayth. And now wyl father Tyndale y^e euery obstynate heretyke, euery prateynge sole, euery sinatere in scripture/shall be iudge ouer all the generall counsailes, and ouer all the hole corps of crystendome, to tell them all that hym selfe vnderstandeth the scripture better then they all. Is not this wene ye a godly wyle way? Then goeth he fether yet and sayth.

Tyndale.

And by the same scripture shall we yf any new querryen aryse, determine it also. For Abraam answered the ryche man: They haue Moyses and the prophetes, let them here them/and sayd not, they haue the scribes and the pharysies, whom they shoulde here preachynge out of the seite of theyr owne doctryne without scripture.

Mores.

I had ytell went that Tyndale wolde haue brought in this poynt of Abraam, Lazarus, and the ryche glotō in hell. For Tyndale seeth well enough that though that same Lazare was not rayled by Abraam, and sent vnto those folke at hys requeste: yet was another Lazare rayled afterwarde by Cryste, & sent amongemen agayne at good folkes request/where though he came for the glory of god and for the shew of y^e godhed of his onely son/ yet is it no doute but though hys wordes be not wyrtten, he dyd in that poynte also mych good vnto menne of the meane sorte/though some suche as were obdurate in malice, as were some pharisees, or droude in the credens of theyr false secte as were some sabuceyes, blyeued no more hym then Moyses/ but in that poynt mycōsidered the tone and mocked or hated the tother.

And Tyndale seeth also full well, y^e those wordes of Abraam nothyng toucheth the new testament, nor nothyng that this

p. ii. querryon

question hangeth vppon. For those wordes were spoken by **3**
 Abzaam peraduenture longe byfore Cristes commynge, &
 and at the leste byfore any worde of the new testament wy-
 ten. And therfore though they myghte be drawen to touche
 the tradycions whiche the false pharasees gaue vnto the
 Jewes: yet could they not be drawen to touch the tradycy-
 ons whiche the trew spiryte of god by Cristes promyse, hath
 geuen vnto hys churche. And that all those be wyten/ Tynd-
 all seeth full well those wordes of Abzaam, proue nothing
 at all. And therfore yt is to me moze then meruayle, that he
 ys not ashamed to lay those wordes for this purpose.

For where he sayeth that euery new questyon that maye
 aryse, we shall determyne by scripture: ye se your selfe very
 well he speketh of an vngracuse purpose / wyllynge to
 byng in his popshen hereses vnder that pterte, syth that **B**
 he knoweth that the scripture proueth not the perpetuall
 virgynyte of our lady, whiche he wolde haue no man boun-
 den to beleue / and also concernynge the sacrament hym self
 sayth is but brede, and that there ought none honour to be
 done thereto / and falsely defendeth the tone by the wordes
 of euill constrewed scripture, and the tother bycause yt ys
 not commaunded in scripture.

And yet se ye farther that he speketh as though he herde
 not his owne voyce. For he sayd afore that by the scripture
 we iudge the counsailes. And then how can any thyng be
 determynd by scripture / when of þe ryght vnderstandynge
 therof there can neuer any determinate ende be made, though
 all Cristendome sholde come to gether and agre theon, but
 that euery folyshe heretyque may save that all they vnder- **C**
 stode yt wronge, and hym selfe onely ryght. This is a
 substancyall reason of Tyndale be ye sure. But bycause he
 wyll that wyth scripture the generall counsailes must be iud-
 ged: what scripture alledged the apostles for theyr deter-
 mynacyon in the .xv. chapyter of the actes, where they in
 theyr counsaile sayde, & by theyr ppsle wrote, þe holy goost
 & we haue sene yt good, to put no moze burden vppon you,
 then these necessary thynges / that is wyt that you abstayne
 from thynges offred to idols, and from blood, & all thyng
 that ys strangled, and from fornicacyon / from whiche
 thynges yf ye kepe your selves ye shall do well.

What scripture layed they for this generall counsaile of
 theyrs. For though there were scripture in the old testamet,
 that

that is of necessitye to be beleuyd.

edixix

I that forbode these thynges and other to: yet was there no scripture wherby they concluded those thynges to be kepte and obserued partely for euer, partely for a tyme, rather then the other commaundementes of the law. was not the authoꝛyte thereof by the reason of Cristes worde: he that hereth you hereth me/ whych worde hadde as great strength byfoze yt was wyrtten, as euer yt hadde synnes.

Now this same authoꝛyte hath Cristes chyꝛche assembled in the generall counlayles/ and the same spiryte enspyꝛeth them, and the same wordes of Crist byndeth his flocke to obay them that bounde them to obay his apostles.

Cyndale.

B **N**ay sayth Cyndale, not so, when M. More alledged, he that hereth you hereth me/ and also this, If any mā here not the chyꝛch take hym for an he then/ conclusyng that we muste bysweyue what so euer is shawen in all that he of symeth without scripture or myracle: I wolde sayne witte in what figure that syllogysme is made.

More.

I wolde sayne with of Cyndale in what place of my boke he byndeth that I make that conclusyon / with whiche ye please hym to bylye me to swete his owne answere with. For I neuer concluded no: sayde that we were bounden to byleue all that is shawen in all that euer he sayth. But I then sayd and yet I say, that these wordes of our sauour Criste, who so hereth you hereth me/ were no more proper commaundement to bynde any man to byleue the apostles, then to byleue the whole catholique chyꝛche and generall counlayls, that represent that whole body of the catholique chyrch/ and that they were not spokē to the apostles onely, no more then the holy goost was promysed by Criste to be sent vnto the apostles onely. And Criste no more promysed to send the holy goost vnto thapostles onely/ then he promysed to be with the apostles onely, all the days vnto the ende of the worlde.

C Now these wordes of Criste, if any mā here not þ church, take hym for an hethen: euery man well wotech that thys is manifestly spokē not of the apostles onely for theyꝛ tyme, but of the chyrch as longe as þ world shall laste. For so long shall the chyrch endure, do these heretikes what so euer they can to the contrary. And as yt is trew of euery particulare chyrche and the gouernours thereof, as long as yt swergeth not from þ whole body of þ church vniuersall: so is it mych more properly ment of the whole vniuersale chyrche yt self/

þ iii and of

whether the apostles left aught unwritten,

and of the counsailes generall representynge that hole chyrche, wherof every pertyculer chyrche is but a member.

And therfore where as Tyndale sayth he wolde sayne fynde in what fygure the syllogysme is made, whych he sayth I conclude: he muste go lyghte a candle and seke vp that hym selfe/for it is hys owne syllogysme and not myne, for hym selfe maketh that conclusyon and not I.

But my syllogysme is thys. Every crysten man refusynge to here, byleue, and obaye, the chyrche/ is to be taken as an heretyke and an hethen. But so it is that Tyndale beyng a crysten man, and takynge vppon hym in the vnderstādyng of scrpyture, to controll and condempne the chyrche/ refuseth to here, byleue, and obaye the chyrche: ergo Tyndale is to be taken as an hethen man and an heretyke.

Thys syllogysme is myne. And thys syllogysme yf Tyndale wolde sayne wpt in what fygure it is made: he shall fynde it in þe fyrst fygure, & the thyrde mode/sauyng þe my nor carpyeth his profe with hyr, whych wold ellys in þe same fygure and the same mode haue made another syllogysme.

Now knytteth he vp all thys gere wyth another syllogysme of hys owne makynge. And in what fygure he maketh that, lette hym tell that can/for surely that can I not. These are hys wordes.

Tyndale.

Crystes dyscyples taughte Crystes doctryne, conseruynge it with myracles/ that it myghte be knownen for goddes and not theyrs. And euen so muste the chyrche that I wyll byleue / shew a myracle, or bryng autentyke scrpyture that is come from the apostles that confirmed it with myracles.

Howe.

Now maye I be bolde to make the conclusyon of hys argument for hym. For syth he goeth aboute in hys boke to teche not hym selfe but other that shall reade hys boke: hys conclusyō can be nother, but that no man sholde byleue any chyrche wythout myracle or autentyke scrpyture. wherof the cause is bycause he wyll not otherwys byleue any. Let hym put that in fygure when he can, and set there to þe cause that moueth hym therto, to byleue no chyrch wythout scrpyture or myracle/and yet wyll all togyther wyth. xvi. syllogysmes bryng hym howte home.

For when he sayth that Crystes dyscyples taught his doctryne, conseruynge it wyth myracles/and so must þe chyrch that he wyll byleue, or ellys bryng autentyque scrpyture:

I say

that is of necessitye to be beleued.

xxxv.

I I saye that he muste proue the thynges y^e he so often sayth, & neuer proueth, noz neuer can/ that is that the apostles proued euery poynt by a specyall miracle. whych poynt I haue reprobued byfore/ and yet I aske hym now agayne, what miracle wrought the apostles for euery poynte of theyre doctrine in theyre letter, that I spake of mencyoned in the. xv. chapiter of the Actes/ or where is yt wyrtten y^e they wrought any one for them all: I saye also that the catholyque church byngeth miracles for theyre doctrine as y^e apostles dyd for theyres/ in that that god ceaceth no yere to worke miracles in his catholyque church many and wonderfull, bothe for hys holy men quykke and dede, and for the doctrine y^e these heretykes impugne/ as images, relyques, & pylgrymages, and the blessed sacrament of the auter. And these so many & in so many places/ that these heretykes them self can not denye yt, but are shamefully drcuen to saye lyke the Jewes, y^e yt is the deuyl that doth them.

I say therfore farther y^e Tyndale doth but mokke & trifle/ when he sayeth he wyll beleue no church without miracle or autentike scripture. For he refuseth to beleue y^e church though it byng both twayne. For yf we byng autentique scripture: he wyll not let to say y^e it is not autentique/ as he playeth by the Machabees, & his master be saynt Jamys ppsle. If he denye not, then wyll he saye that the church vnderstandeth yt wronge/ so that the church hath nede to bynge miracles, to proue hym that the scripture is the scripture/ and that they all to gether vnderstande yt better then he alone, as well as that the church is the church. And yet when the catholyque church byngeth miracles wrought by god in yt, & for yt, and y^e plentifully/ & no church any one but yt: then sayth Tyndale that they be all wrought by the deuyl. And thus ye may se when he hath all sayde/ he neyther regardeth miracle noz scripture neyther, but mokketh both twayne.

C Now haue ye herd all that I fynde Tyndale answer, agaynst suche thynges as I layed byfore in my dialogue/ to proue that all thynges necessarye is not wyrtten in scripture. And then what profe he ca make for hys owne parte, to pue that all is wyrtten, ye haue herd all redy/ wherein how lytle pyth there is, euery chyld maye perceyue.

And then may ye surely taken, that syth this is hys laste booke, and the place in whiche he maketh a specyall ctyle for the mater: he byngeth in all the beste that he ca fynde. And

yf he

whether the apostles left aught unwyrtten,

yf he fynde any thyng eylls where wyrtten by his mayster, 3
or hym selfe, or any other of hys felowes for that purpose,
whych he leueth out here: ye may be faste and sure he seeth
well he sholde haue but shame to brynge yt in. As the wo-
des of Criste: *Inspicite scripturas quoniam ipsa testimonium perhibet de me.*
Loke pou in þe scriptures, for they bere witnessse of me. which
thyng no man denyeth/ but we deny them that nothyng wit-
nesseth Criste eylls but the scripture alone. For our sauy-
our hym selfe whiche sayde those wordes, sayde that saynte
John also bare wyrttenesse of hym bysyde the scripture/ & that
hys father bare wyrttenesse of hym bysyde the scripture/ and
that hys owne workes bare wyrttenesse of hym bysyde þe scrip-
ture/ and that the holy goost at hys commynge bare wyrt-
tenesse of hym bysyde the scripture/ and hys apostles (as hym
selfe sayd they shold) bare wyrttenesse of hym bysyde the scrip-
ture. And now þe all þeuer they all witnessed of Cristes wyll 3
to be necessarily beleued or done, is synnys those wordes of
Criste spoken by his apostles wyrtten in the scripture: this
seeth Tyndale well that he must proue vs by scripture/ and
not bynde vs onely to þe scripture by those wordes of Criste:
Serche pou þe scripture/ whiche were spoken of Criste by-
fore all the new scripture, and sholde serue to strayne vs to
proue all thyng by the olde scripture, & to beleue nothyng
farther then we fynde witten in the olde testament. And ther-
fore Tyndale hadde yet some witte when he lefte those wo-
des oute.

And lyke wyse he saw that yt hadde not ben to purpose
to brynge in those wordes, whiche some of that secte bryn-
g forth full solemnely, þe ys to wryt the wordes of saynt John 6
in the Apocalyps, where he sayth: If any man any thyng
sette to these thynges/ god shall putte vpon hym the pla-
ges wryte in thys boke. And also yf any man any thyng my-
nysh of the wordes of þe boke of thys prophecye/ god shall
take from hym hys parte of the boke of lyfe, and of the holy
crite, and of those thynges that are wrytten in this boke.

By whiche wordes he meaneth not that no man shall
neuer after be so hardy to wryte any prophecye, yf euer it
please god any other thyng to reuele. And mych lesse he
meaneth to put god to sylence, that he shall neuer any other
thyng reuele yf hym lyfte/ nor sayth not that god hath shew-
wed hym that he neuer wyll. But he gyueth a charge that
men vse dyligence and treuth in the wrytynge out of hys
owne.

I owne. And mych lyke charge all be it not of lyke authoryte/ haue other wyrters gyuen for theyr owne bookes. as it is to se in the ende of þe cronycle of Eusebius translated I trowe by saynt Hierom/ and in saynte Irenus workes the same charge gyuen in lyke wyse, wyth mych lyke adiuracyon toynded there vnto.

And therfore as solempnely as some of hys bretherne byynge forth these wordes of saynt Iohn: Tyndale saw yet that they wolde not serue, and therfore he leste them out.

Now laye some folke for this purpose, the wordes of Moyses in the. xii. of the deuteronomy, where he sayth, The thyng that I comaunde the, that thyng onely shalte thou do to god/ and thou shalte neyther any thyng adde no: mynyshe. whych wordes be yet in this mater lesse to þe purpose, then the wordes byfore reherced of the apocalyps. for who so loke in þe place, and rede ouer the chypter: he shall se that Moyses sayed those wordes onely for: fere þe he had/ lesse spth he hadde on goddes behalfe commaunded them some certeyne sacryfices vnto god, the people prone to idollatrye, wolde adde of theyr owne myndes, eyther some sacryfice vnto idols/ or vnto god some kynde of suche abomynable sacryfice, as the gentyls offered vnto theyr idoles. And for fere therof/ he sayed vnto them: Thou shalte do vnto god that thyng onely that I commaunde the. And thou shalte neyther any thyng adde no: mynyshe. But he tolde the cause before & sayed: when the lord thy god shall haue destroyed before thy face þe gentyls, vppon whō thou shalte entre to take them in thy possession/ and when thou shalte haue them in thy possession, and shalte dwelle in the lande that beloged vnto them: beware that thou folow not them, after that they shalbe by thy comyng in, ouerturned/ beware I saye that thou seke not after theyr ceremonies and saye: As these peple were wont to wourshipp theyr goddes/ eyn so wyl I wourshyppe so. Thou shalt not do lyke wyse to þe lord thy god. for they haue done vnto theyr goddes all the abomyacions that our lord hateth/ offerynge theyr owne sonnes and doughters, and burnynge them by in fyre. And then setteth Moyses there vnto þe wordes before reherced, wyllyngethem that they shall neyther lene vnto any of those ceremonies and sacryfices that he had commaunded, no: adde any newe kynde of theyr owne mynde/ lesse they myghte happe to fall to those kyndes of sacryfice of the paynys,

nims, that were abomynable afore the face of god. Now what serue these wordes of Moyses to our p̄sent purpose. For fyrste yf Moyses had not ment as I say, & as the circūstaunce of the terte sheweth, but hadde vtterly ment to commaunde them that they sholde nothyng abde at all in no maner thyng vnto those thynges that he commaunded them hym selfe as the wordes shewne: then hadde he forboden theym to b̄leue or obaye any prophete that euer sholde come after hym, excepte onely the prophete of whom he prophced and had they sholde here hym. And yet myght they thynke that prophete restrayned by those wordes, in suche thynges as sholde p̄tayne to the seruyce of god.

Also yf that Moyses had not ment as I say, but hys selfe forboden the to abde any thyng at all vnto his instytucōs: they myghte neuer haue added any new feste of holy dayes vnto those that god hadde by Moyses appoynted them all redy. And then how myghte y^e feste called *jesum encensurū* haue ben instytuted afterwarde, whych was longe after Moyses dayes instytuted, and very solomnly obserued, and god therewith so well content, that our sauyour honoured it with his owne blessed p̄sence hym selfe.

But now suppose that Moyses hadde hym selfe ment as strayghtly as they: but reasonable construccyon wold strayn hys wordes to: what wolde all that serue vnto they^r purpose in our mater. May crysten men do nothyng but that that Moyses had, because the iewes myghte do nothyng but that that Moyses had: where were then bycome the sacrament of baptysme, and the sacramēt of the auter: ye say they, but this proueth that the chyrche sholde abde nothyng of they^r owne mynde vnto goddes worde, for suche a note in the byble some haue set sollemnely in the margent vppon those wordes. But I dare be bolde to tell theym agayne, that they may better scrape that note out agayne, then vse it vnto this purpose. For fyrst those wordes proueth no such thyng at all, but yf Moyses had ment as straytely as they strayne hym, in whiche I haue proued that they take hym wronge.

Secundely I say that yf Moyses hadde ment as p̄ceptely as they mylle take hym: yet hadde yt touched but the iewes, and vs crysten men nothyng at all.

Thyrdely I say that in the thynges whiche Tyndale re-
proueth

that is of necessity to be beleued.

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I proueth the sacramentes of the churche/ the churche hath added nothyng vnto the worde of god. For we say that they be the worde of god well wyrtten in holy scripture, as hath ben playnely proued them/ and that hym self well knoweth, but that he lysteth to playe his parte and saye nay still, be þe prouer neuer so cleere.

Fourthly we say that any such thyng as þe churche vsyth or byleueth as necessary, though yt be not wyrtten: yet adde they therby nothyng vnto goddes wordes. For we say that yt is goddes worde vnwyrtten, and of as great authoryte as ys his worde wyrtten: as the thynges that partly were deuysed to the churche by the apostles, and partly taught vnto the churche by that holy spiryte of god, that was by Cristes promysse sente vnto the churche to be wyth yt for euer, to teach yt and lede yt into euerie trowth.

B Finally for conclusyon to proue you the foly of that allegacyon: ye know well all our questyon is no more, but why ther the apostles lefte euerie necessary thyng in wyrtynge, as Tyndale affirmeth. And now consider you whiche of this be a good prouer or not/ though Moyses wordes were taken as straght as these me mysse take the. were not this wene ye well argued. Moyses forbode the ieiunys to adde or mysse to or from any thyng that he commaunded: ergo the apostles haue lefte no necessary thyng vnwyrtten.

By syde that this argument is very folysh in yt selfe: yet haue I byfore at large opened you the lakkes therof, where I answered Tyndale concernynge his hygh reason of the apostles cheryte, compellynge them to leue nothyng vnwyrtten. And by sydes that one playne dyfference ys there, that Moyses was commaunded to wyte, and the apostles were not commaunded at all/ though god allowed, assysted, and aspyred them his grace therein, as he dothe many good men in many good wukes besyde any commaundement.

C And Moyses also commaunded to wyte as he was/ was not commaunded yet to putte all to gether in wyrtynge, that the people sholde be bounden to do or byleue, by any terte þe Tyndale hath shewed vs yet, or euer shall shew I suppose.

Now be it as for this allegacyon, though some other haue thought yt gay: Tyndale yet perceyued it for such as he saw well wolde not serue hym/ and therfore he lefte it out.

yet are there some, as amonge them foure Barons, þe sayeth for þe purpose the wordes of our sauour wyrtten in the xxiii.

¶ of Mathew

of Mathew, where he sayth, Upon the chaire of Moyses, **A**
 are now set the scribes and the pharysees. All thynges that
 euer they say vnto you obserue them and do them / but the
 thynges that they do, do not you. For they bynde vnporta-
 ble burdayns and lay them vppon other mennes shoulders,
 and wyll not so much as wyth a synger of theyr owne ones
 styre them. By these wordes wolde frere Barons that there
 sholde nothyng be taught but onely scripture. And ouer
 that he wolde by these wordes, that a man myghte breke all
 the lawes that the hole chyche maketh besyde the expresse
 preceptes of god conteyned in the scripture wythout any
 scruple of conscience / so that he do it secretly where there
 were no weke conscience of feble saythed folke offended.
 where as vndowted those wordes neyther proue hys pur-
 pose in the fyrst, and proue cleue agaynst hys purpose in the **B**
 seconde. For begynnynge wyth the seconde / those wordes
 playnely declare, that bycause our sauour bothe then inten-
 ded to shewe, and often before had shewed, that the scribes
 & pharysees were nought: yet lest the people myghte happe
 to thynke that he wolde therfore they shold be set at nought
 and not obayed / he gaue them not warnynge onely but also
 playne commaundement, that syth they were in the autho-
 rity and occupped the place of Moyses that gaue the law,
 & were the rulers and gouernours of the people, they sholde
 obay them and fulfyll that they commaunded them. And
 lest the people sholde take hym as frere Barons doth / and
 wene bycause he spake of Moyses chaire, that therfore they
 sholde obaye hym in nothyng ellys but as far as they shold
 rede in Moyses booke / and vppon euery thyng that they **C**
 sholde be boden, sholde saye shew me that wyten in Moy-
 ses booke: Criste therfore commaunded them y they sholde
 obserue and fulfyll all theyr commaundementes. Not mea-
 nyng by that generalite that they sholde obaye any com-
 maundement that by god were forboden, no: to set goddes
 law asyde for mennys tradycions as hym selfe sayed in the
 xij. of Mathew: but forbeyng them to refuse to fulfyll y
 comaundement of theyr rulers, wherof there were no men-
 cyon made in scripture, where the commaundement tended
 to vertue, good maners, or goddes honour. Now the wor-
 des of saynt Austyn whyche frere Barons byngeth in, do
 nothyng proue the poynt that Barons wolde proue by the.
 For he wolde haue it seme that saynt Austyn taketh those
 wordes

that is of necessitye to be beleuyd.

ccccv

I wordes of Cristes as hym selfe doeth. But saynt Austayne there by the allegoꝛpe of þe charye of Moyses occuppyd by þe scribes and phariseys: expowneþ those wordes of a preacher that is not the very trewe shepheard þe in his preaching seketh noþyng but the profyte of the shepe and the glory of Criste; but that is a mercenary preacher and an hyrcow; whyche seketh hys owne tempoꝛall aduantage and commoditye. Of whom saynte Austayne gyueth warnyng; that yet euen suche preachers nought as they be / yet for þe while that they be suffred to preache, in all that they saye well and accoꝛdyng to the lawe of god, we sholde here them & allowe them therein, and lerne to lyue thereafter. But on the tother syde, yf they wolde when they haue begon wþ good thynges for a countenaunce to gete them in credence / then leue of suche thynges and preache of that they seke for, that is to wꝛt fantasyes of theyꝝ owne inuencion, and for them selfe and theyꝝ owne commoditye: therein be they not to be herd oꝛ byleued. And this is the mynde of saynte Austayne, as euery man that wll cōsider hys wordes in the place wher they be wyrt, the xlii. ceter bypon saynt Iohn, shall very playnely perceyue. And thereby shall he that there redeth the as playnely perceyue, that those wordes of saynt Austayne brought forth by Barns, do noþyng pꝛoue Barns purpose; that is to wꝛt, þe those wordes of Criste do dyscharge euery mannes conscience of obedyence vnto any preceptes, lawes, oꝛ tradycions of men, other then be wyrtten in scripture.

For the thyng that saynt Austayne there sayth: dyuers holy men entreatyng the same wordes in the lyke allegoꝛpe of doctryne and preachinge, do saye and confyrme in lyke wyse; and neuer wyse man wolde saye otherwyse. But the thyng that Barns sayth; neuer was there yet eþer good man oꝛ wyse man that wolde agree. For those wordes of Criste sayunge by waye of the allegoꝛpe, seme not so properly to pertayne to techyng of the scribes and phariseys, as to theyꝝ cōmaundementes and byddynges; as well appereth by the wordes folowynge, where he byddeth that they shold obserue and do all the thynges that they saye to them. And that he sholde meane not onely the preceptes wyrtten in the law, but also theyꝝ other commaundementes besyde, suche as were not superfluous oꝛ vnlawfull to be kepte: is cleerly declared by the wordes of Criste folowynge, wher he

¶ iii. sayeth

sayeth in this wyse, for they bynde importable burdayns **I**
and laye them on other folkes shoulders, but them self wyll
not put a fyrnger of theyr owne therto. As though he wolde
saye, Syth they sate vppon Moyses chayre, and occupie his
place, and be your gouernours: do ye all that they comaunde
you all though the burdayns that they bynde and laye on
your shoulder be so great a heuy, that they seme in a maner
importable / but do not as they do. for they wyll them selfe
leue them all vndone, and not set onys a fyrnger to þe doyng
of them. But I warne you do not you so.

I know ryght well that those wordes maye be well expow-
ned on the tother falsyon afore remembred, vnderstandyng
in the allegory by the chayre of Moyses, the doctryne & law
of Moyses. And then may those greuouse importable bur- **B**
dayns be called the burdens of the olde lawe / wyth whyche
saynt Peter and the apostles were not contente, that some
other wolde lade the crysten people commynge vnto Criste /
sayng that neyther them selfe nor theyr fathers coulde bere
t hem. Thus I know well men may expowne those wordes,
and good men, holy men, and commynge men so haue done /
and other in lyke wise after the maner that I now do, & both
twayne haue therein done very well. for one terte maye be
dyuersely in dyuerse senses expowned, though Luther and
Tyndale wyll haue now but one, tyll a nother may better
make for theyr owne purpose / for then they wyll not let to
make fyttene. But though those wordes may be so expow-
ned: yet as I sayde yt appereth well, that the very proper
sense is of theyr owne tradycions bysye Moyses lawe / in
that Criste sayde that the scribes and pharisees dyd bynde **C**
greuouse burdayns and importable, and lay them on other
menys shoulders. for euery man well woteth that neyther
the scribes nor the pharisees, dyd bynde and lay on menys
shoulders the burdens of the lawe, but our lord hym selfe.
And whyche at that tyme whyle he wolde yet haue the kept,
he wolde not haue dysprayed, wyth callyng them greuous
and importable / though the apostles dyd afterwarde when
tyme cam to caste them of.

And therefore as I haue sayde, those wordes of Cristes
were properly ment of the tradycions & commaundementes
of the scribes & pharisees them selfe bysye the law / whych
thinges our sauour there comaunded to be kept & obserued,
where so euer they were not superstycouse, nor contraryed
not the

I not the lawes and commaundementes of god/ but were ten dynges to his honour, or to vertue, or to the comen weale, for the place and offyce that the scribes and pharisees kepte, though them selfe were nought. And they? good tradycyōs dyd neuer Criste dyspraise/ though he somtyme dyspensed wyth his dysciples concernynge them and the law to.

Now there is no man I thynke so madde, when he douteth not but the seruauntes in a manns housholde are so bounden to fulfyll and obaye they? masters lyefull commaundementes, that yf they wolde refuse at hys byddyng to knele downe and say certayne praoyers with hym to bedwarde all the whole house to gether, tyll he shold shew them some such commaundement in scripture / they were well worthy to go to the deuyl for they? proude dysobedience in the defence of they? false euangelicall fredome: he that douteth not I saye of thys (of whyche I thynke no good man douteth) can not be so madde to thynke that neyther byshoppe, nor pope, nor whole generall counsaile, nor all crysten people to gether, though they were all assembled vpon a playne, were able so to commaunde so myche as a generall processyon vpon any certayne daye/ but that any lewde lyther losell that lyke not to tye, may lye still in hys bedde, & say he is not bounden to obay manns tradycyōs, nor nothyng but scripture except for auoyding of slander/ and then there shalbe so many at þ processyon that he shall not be mysled, & yf he be, some man may say he is lyke.

Vpon these wordes concernynge they? tradycyōs, wold I not haue ben so long/ sayyng that both scere Barnes traly triumpheth wyth them agaynst the lawes of the chyrch, and also that Tyndale in his answer to the. xviij. chapter of my dialoge byngeth in the same for þ lyke entent. which entent how properly they proue bytwene them both, now we may partely se/ and yet farther shall by goddes grace when I shall hereafter god wyllynge, come to touche the place in Tyndales answer to me.

But now that I haue proued that those wordes of Crist make not onely nothyng for they purpose agaynst þ lawes of Cristes chyrche/ but also make playnely for the lawes agaynst they? purpose: I shall not nede longe to tary you for the tother poynte/ that is to wytte, to proue you þ those wordes of Crist nothyng make agaynst our pryncypall purpose. for they nothyng proue þ euery necessary thyng

is wyten/ though we constre Cristes wordes not of the tradycions, of whiche they be properly spoken in dede, but of the law of Moyses / and set therunto the wordes of saynte Austayne also, wyth whiche Barne wolde seme so well to furnyssh his mater. For fyrst as for Cristes wordes yf they hadde ben playne & expressely these, what so euer the scribys and pharysees bydde you do yf is wyten in the law of Moyses, I warne you se that you do yt: yet whyle he sayde not farther, & I warne you byleue them not in any thyng elles/ these wordes were no profe yf all to gether was wyten, wher in the peple shold byleue them no more the yf all thyng wher in they shold byleue them, was wyten in Moyses boke. whiche yf yt were taken so/ then were all that they myghte teache the people wyten in Esai, Hieremie, or Ezechiel, by Cristes worde wyped oute of credens.

Therefore by those wordes expownyng them of the doctrine of Moyses, and not of the tradycions of the scribys and pharysees/ yet is there nothyng proued that they were not to be byleued in any thyng that they shold teache by syde Moyses, nor by syde all yf scripture neyther. For those wordes of Criste be not contrary, but that there myghte be yet at those dayes trewthes kepte amonge the people by tradycion from the begynnynge, whiche the scribys and pharysees bothe myght preache and remember to the people as they myght the scripture, and be therein byleued. And therefore our sauour sayd not, byleue the in nothing but the boke of Moyses or other boke of scripture/ but he sayd, do not as they do/ not forbidege the to byleue the in many other thynges, but forbedyng them to folow them in theyr vyces.

Now if Criste had sayd farther to the iewes/ all thynges necessarye be wyten, & therefore byleue the scribys & pharysees no farther then ye fynde wyten in Moyses and in the prophetes: had this proued that all thyng that cristen men muste byleue, is wyten in the apostles and the euangelistes. Now the wordes of saynt Austayne whiche sege Barne addeth therunto/ do for this purpose nothyng auance the mater. For when saynte Austayne applyeth those wordes of Criste to a preacher that is not a very trew shepcherde, so kyng onely the weale of the flocke and yf pleasure of Criste/ but mercenary and an hyred man, that preacheth for lucre or other wordely affectyons of hys owne/ and then sayeth yf in the charye of Moyses is vnderstande the lernynge of the lawe

A law of god, and sayth that therfore god dothe teache vs by them, that is to wytte by those mercenary preachers to/and therfore when they teache the law of god, here them and do thereafter/ but and if they wll teache they: owne doctrine, here yt not, do yt not/ for suche men seke that is theyres and not Cristes, that is to wpt they: owne commodyte and not the pleasure of god: lo sayth Barnes these wordes of saynte Austayne be playne agaynst all them that preche any thyng but the law of god onely. And forthwith well and wyley in stede of prechyng, he putteth ensample of statutes makynge/ as though yt were both one thyng, one man to preche, and all the churche to make a statute. And bycause ye shold se yet hys playnesse and syncerite therein/ he sayneth that þe churche maketh some openly and directly agaynst the worde of god, and to the destruccyon of the fayth/ as is that statute sayth he, whereby they haue condemned the new testament, and also forboden certayne men to preache the worde of god/ ha- uynge no cause agaynst them but all onely they: owne ma- lypouse suspicyon.

Now of trouth there is no such statute made, nor no such thyng done, neyther concernynge the tone poynte nor the tother. For as for the new testament/ yf he meane the testa- ment of Criste, yt is not condemned nor forboden neyther, no more then was the holy arche, though euery man myght not be so bolde to touche yt. But of trouth, there is a false en- glyshe translacyon of the newe testament newly forged by Tyndale, so altered & chaunged in maters of great weyght, malypously to sette forth agaynst Cristes trew doctrine

C Tyndales antichristen herelyes/ that yt was not worthy to be called Cristes testament, but eyther Tyndales owne te- stament, or the testament of hys mayster Antechriste. And therfore that boke is cōdemned as it is well worthy/ and the condemnacyon therof is neyther openly, nor pryncyply, direc- tely, nor indirectly agaynst þe worde of god, nor tendeth not to the destruccyon of the fayth, but very cōsonaunt wyth the worde of god, *auserte malum ex uoluntate ipsius*/ and greatly tendyng to the mayntenaunce of the fayth.

And concernynge that testament: I haue both in my dia- loge and in the secunde boke of thys wurke, well proued this poynte/ wherunto when Tyndale weneth to fynde any far- ther defence, let hym lay yt forth.

There is also no statute made by þe churche, to forbyd any
man

man to preache the worde of god haupng no cause agaynst hym but theyr owne malycouse suspceyon. For god I dowte not wyll neuer suffer hys chyrche to fall so madde, as to make suche a law. If frere Barnes fynde any law made of suche mater let hym reherse it / and I waraunt you he shall fynde no suche wordes in it. There is in dede a law made, bothe by the chyrche and in thys realme by the parlparment to, that no man shall be suffred to preache in any dyocese agaynst the bysshoppes wyll. And I wene that law be not agaynst goddes law, nor agaynst reason neyther / excepte eyther goddys lawe or good reason sholde suffer that one man sholde medle wyth another mannes charge magry his teeth to whom y charge bylongeth / or ellys sholde be suffred to sow shrewd seed of herespes, scylmes, & sedycyons, among the people fyrst & then be burned vp after at leysoure. Such folke I suppose were better prohybited by tymes, ere they be suffred longe to go forwarde to y parell of other mennes soules & theyr owne to. Such haue we had some prohybited here of late / of whiche one was yet so sore set vppon euill prechng, y after the prohybycyon & abiuracyon to, yet wold he preche herespes styll / vntyll at the last god caused hym to be taken, & Cindals bokes with hym to, & both two burned togyder / wyth moze profyte vnto his soule the had ben hapely to haue lyued lenger & after dyed in his bedde. For in what mynde he sholde then haue dyed our lord knoweth / where as now we know well he dyed a good crysten man. And when he wiste well his reuocacyon coude not saue his body: yet reuoked he his herespes and abhorred Cindals bokes for to saue hys soule.

Now here serue well the wordes of saynte Austayne agaynst Barnes, whiche wordes Barnes byngeth for hym. For when we here such a mercenary precher as these heretykes be / for the tyme y we here them, yf they say aught well, and accorpyng to the catholyke fayth, as they can not for shame saye all nought at ones: then take it. But when we here them preache theyr owne herespes for the rewarde of worldly prayse, or delyte of theyr owne synngulare pryde, and so seke theyr owne and not Cristes: then here them not, but putte them to sylence and prohybte them to preache any moze.

Thys allegorpe wyll agre wyth y sayd wordes of saynt Austayne & of Cristes wordes to. And yet so mych y better, in that

In that these heretyques maye properly be called not onely mercenaries, of whom saynt Austayne speketh / but also very scribbs and pharisees, of worse kynde then were those of whom Criste in that gospel speketh. For these be false scribbs / that is to wytte wyrters, not wyrtynge any trew bookes of scripture, but false gloses and contrary commentes vpon scripture, and erronouse bookes of dyuelyshe heresydes dyuyded of theyre owne frantique braynes / to the colour wherof they abuse the scripture, and when they lyke they also denye þ scripture. These be also þ worst kynde of pharisees. For these haue dyuyded them selfe not from the other people by any professyon of a more honest & more vertuous lyuynge / but haue dyuyded them selfe from the catholyque chyrche of Criste by abomynable heresydes, and from all honeste people by the cōtempte of all good wurkes, and by the bestely professyon of freres & nonnes lyuynge to gether in lecherie, & preachynge theyr heresie for honeste matrimony.

These be the thynges whyche we sholde not vouchsaue to here these scribbs and these false pharisees preache. For these be the deuyls deuyces and theyr owne. For as for all þ is preached consonaunte to the catholyque sayth, ys very goddes law whyther yt be wyrted or not. For saynt Austayne sayth not, Here them in preachynge onely the scripture / but goddes law he sayth, wherein is comprehended all that euer we be bounden to do or byleue. wherof saynt Austayne doth hym selfe confesse, that dyuerse thynges are vnwyrtten / as for ensample the perpetuall virginyte of our blessed ladye, whyche who so byleueth not because yt is not wyrtten, saynt Austayne calleth a false heretyque in hys booke wyrtten vnto *Quod vult deus*. And so doth saynte Hierome to in hys booke agaynste Eluidius. And all such thynges be therfore pannes of the plantes whyche the father of heuen planteth by hym selfe, hys apostles, his holy spiryte, and his owne soune abydynge in hys chyrche: whyther they be wyrtten or not.

And thus ye se good reders, that neyther those wordes of Criste, nor of saynt Austayne, neyther do proue that the apostles haue lefte all necessarye thynges in wyrtynge. And therfore though Barnes was so fonde to byynge in that text for this purpose: yet Tyndale perceyued well that yt wold not serue, and therfore lefte yt out.

yet layeth frere Barnes a nother texte for this purpose, þ wordes of saynt Poule wyrtten vnto Timothe the .iii. chapp

ter of p. ii. pistle. where saynte Doule wyrteth vnto hym in
 thys wyse: Abyde thou in those thynges y thou hast lerned,
 and y are betaken to y / knowynge of whō thou hast lerned
 them and that from thy infantye thou hast known holy
 scripture, whiche maye instructe the to helth by the fayth y
 is in Cryste Jesu. All scripture inspyred of god is profyta-
 ble to teche, to reprove, to correcte, to teache men in iustye,
 that the man of god maye be persaynte instructed to euery
 good worke.

I haue reherced you saynt Doules wordes more full the
 doth frere Barns / bycause ye maye haue some gesse why he
 left the remanant out. For he reherceth no more but that y
 chyrche muste neyther make law nor statute nor nothyng
 do but onely preache and mynyster the worde of god / and
 that nothyng addyng nor mynyschyng, but as Doule
 sayth to Timothe, abyde in those thynges that they haue
 lerned and that be comytted vnto them.

Now se ye well that saynte Doule speketh nothyng to
 Timothe agaynst addyng of any good order or statute in
 hys chyrche / but byddeth hym abyde faste by those thynges
 that he hath lerned of hym, and that he hath lerned in scrip-
 ture / ioynyng to the scripture allwaye the ryght fayth of
 Cryste whiche he had lerned of saynt Doule. And therefore
 agaynste makynge of any law, thys texte serueth frere Ba-
 rons a strawe.

Moreouer it is to be consydered that saynte Doule sayth
 not to Timothe, Abyde in those thynges that I haue wyrt-
 ten, but abyde in those thynges that thou hast lerned eyther
 in scripture or ellys otherwyse of ike wythout scripture, as
 he wrote vnto the Thessalonycēses, Obserue ye my pre-
 ceptes whiche I haue gyuen you, eyther by worde or wyrt-
 tyng.

And as he wyrteth vnto Timothe before in the same pis-
 tle, Haue thou the forme and fallshyp of the holesome wor-
 des, whiche thou hast herd of me in fayth & loue in Cryste
 Jesu. He sayth not the wordes that I haue wyrtten vnto y,
 and that thou hast redde of myne / but the wordes that thou
 hast herd of me.

But yet is there for thys purpose in that texte of saynte
 Doule that Barns byngeth forth, another thyng to be co-
 nsydered / that where as saynt Doule telleth Timothe, that
 all be it he haue ben lerned in scripture from hys chyldhed /
 yet he

Yet he must ioyne therewith þe artycles of the fayth of Cryste. And that it may well appere that he gyueth Timothe thys warnyng to arme hym with agaynst heretyques, whyche wolde labour by some colour of apparent scriptures to destroye the fayth that Timothe had lerned, as these heretykes do now: it is I saye therfore to be noted þe saynt Doule gaue Timothe that warnyng, that he sholde stande faste in those thynges that he hadde taught hym/remembryng of whom he had lerned them, of a trew apostle, and not of such as they were, that wolde tell hym contrary, false heretykes. And so must we agaynst these heretykes that wolde draw vs from the trew fayth that we haue lerned/ stande fast and remember of whom we haue lerned it, of Cryste and hys apostles, and contynually from them of hys perpetuall apostle the catholyke chyrche of Cryste, animated and instructed accordyng to hys promyse with hys owne spyrte this xv. C. yeres/ and not by suche as these be that now habbe agaynst it, false heretykes/ whose snake-like and serpentyne generacyōs, haue euer more hitherto when they haue crept out as adders and snakes in somer, had they heddyes trode downe by god and all good men.

Saynt Doule tolde Timothe to/ that the scripture was good and profitable to teache the faythfull folke, and to reprove heretykes yf he ioyned therewith alwaye the fayth of Cryste/ without whyche it wolde do hym no seruyce, for all that he had ben lerned therein from hys chyldhed. And in þe warnyng gauen to Timothe saynt Doule hath taught vs also, that yf we haue sure in herte the artycles of Cristes fayth, whyche be surely kepte by Cryste in hys catholyke chyrche: then shall we be able well to vnderstande the scripture, so mych as shall suffice and be necessary. And but yf we haue that bylese/ we shall haue no ryght vnderstandyng. But that ryght bylese, and thereby that vnderstandyng had/ the scripture (though all thynges be not wyrtē therein) wyll yet be profitable and stand vs in good stede, not onely for our instructyon towarde the perfeccyon of vertuose lyuynge, but also in dysputacyon agaynst heretykes/ bothe in the profe of many artycles of the ryght bylese, and to proue them clerely that the comen consent of Cristes catholyke chyrche can not in cristes very trew fayth erre and be dampnably deceyued, whither the thynges byleued be wyrtē in scripture or not/ and also that hys catholyke chyrche

is thys

ys this comen knowne chyrche of all crysten nacjons, saue
such as be by false hercspes separated there fro. And vn the
tother syde, wythout the catholyque fayth of Cristes chyrch
fastened in our hartes / the scripture as yt coude not haue
serued Timothe wythout the trew fayth hadde in his harte,
so can yt not serue vs neyther to the confusyon of heretykes
noꝝ to the spirituall profyte of our selfe.

And thus ye se that frere Barons hath very poze helpe
of this terte of saynt Doule / whyche thyng Cyndale well
percyued & therfore he lefte yt out. And Barns hym self per
cepyng that the mooste parte wolde make so mychragaynst
hym / toke in a lytle and lefte the remanaunt out.

yet bryngeth in Barns a nother terte of saynte Doule,
where he wyrteth vnto the Romayns in the .xv. chappter:
I dare not speke any other thyng then those that god hath
wroughte by me. whyche wordes fyrste be so hard as they
stande in the place, that the old interpretours stode in great
doute what saynte Doule ment by them / so farre forth that
by expolycyon of saynte Ambrose, saynte Doule ment that
there was nothyng that perteyned to the gloꝝy of prechyng
the worde of god, but that god had fulfilled yt in hym / as
though he wold say that all that was to be taught, god had
taught the gentyles by hym. Origene expownereth them in a
nother maner / that saynt Doule in those wordes ment, that
he wolde not take vnto hym self the prayse of other mennes
dedys, but wolde onely speke of suche thynges as god had
wrought by hym selfe. Theophylactus aloweth Origenes
expolycyon, and yet addeth a thyng therto, sayenge in the
person of saynt Doule: I bothe yow not the thynges that I
haue not done / but onely shew you the thyng I haue done
my selfe. Now be yt that that I haue done / yt is not I that
haue done yt, but Criste hath done yt by me.

I shew you this good reders bycause ye shold somewhat
perceyue the maner of these men / whyche vse in many thyn
ges to proue theyꝝ maters by those textes that are of mooste
dyfficultye, and suche as are leste vnderstanden. And ther
fore in the mater of the lyberty of mannys wyll, & predesty
nacjon, and þe mater of fayth, and good wurkes: they passe
ouer the playne textes of the other euangelystes wyth some
slayght glose of theyꝝ owne diuysie / and then foꝝ the proufe of
theyꝝ owne parte they rine to the hard places of the gospell
of saynte Iohn, oꝝ to the apocalyps, oꝝ to þe ppsles of saynt
Doule, in

I Doule, in suche places as are almoste as hard as the apocryphes. All whych when they expowne as yt please them/ then they call them playne, and say that every man & woman may vnderstand them easly/ not wythstanding that saynte Peter beyng longe at scole wyth Cryste, and the chiefe of hys apostles, protesteth openly to all the worlde by wytyng, that saynte Doules ystiles haue thynges hard & dyscyle. And he sayth farther of suche as Barns is & Tyndale, and such other heretyque theyr felowes: Those hard thynges sayth saynt Peter that are wyten by saynt Doule/ men vnlearned and vnsable, do deprave and misconstre as they do all the remanant of the scripture, vnto theyr owne perdyccion. And saynt Doule sayth hym selfe also, that in the matter of good wurkes, these false heretykes mysse cōsle hym/ and sayeth therfore that theyr dampnacion ys iuste and ryghtuouse.

And thus as I say these heretyques laye forth for theyr parte hard textes and doutefull, as Barns doth here/ which texte in the place where yt standeth, the beste lerned men are in doute how to construe yt. Now be yt let Barns construe yt whych way he lyst, that may haue any hold of the wordes/ and it shall neuer serue for his purpose, neyther concernyng any forbeydinge of lawes to be made by the churche, nor to proue that every thyng necessary to saluacion is wyten in scripture/ but rather playne the contrarie. For every man well woteth, that every necessary thyng is not wyten by saynt Doule, nor he hath not wyten every thyng that he taught, nor every thyng is not now had that he dyd write.

C And therfore this text of saynt Doule brought in by Barns nothyng helpeth his purpose, but rather greatly hyndreth yt/ whych thyng Tyndale well perceyued, and therfore he lefte yt oute.

Tyndale saw well also that any thyng that his mayster Martin Luther layde and lashed oute agaynst the kynges hyghnes, concernyng this purpose, or spekyng agaynst the tradycions of men/ serue to no purpose in this matter agaynst the sacramentes, or any poynte of the catholyke fayth, whiche we saye be the tradycions of god. wherof as Tyndale well knoweth/ nothyng that Luther layed, any thyng proue the contrary, nor any thyng touche the purpose, to proue that all the necessary poyntes of the crysten fayth were by Cristes apostles putte in wytyng. And therfore

foze Tyndale seynge his mayster Martine Luther in that
poynt by Kossius so shamfully sowled in the myze byfoze:
thought he wolde beware of that puble and come no moze
nere yt/ and therfoze lefte out all þ his mayster had brought
in foze the mater.

Then was ther yet one terte remainned, wherof many of
them were wonte to bere theym hygh. And that was the sa-
yng of saynt Poule/ which terte Tyndale hath also brought
forth ere thys, to proue that we muste byleue nothyng but
onely scrypture. And that is where he wryteth to the Gala-
thyes in the furst chapyter: that yf an angell of heuen wold
come downe and preache any other gospel then hym selfe
had done, accursed were he.

Thys terte hath now frere
Barns brought in a freshe foze the same purpose in hys new
frantike boke, and magnifyeth mych hym selfe therewith,
when Tyndale hath left it of foze shame. Foze Tyndale at
last after longe lokyng on it/ espyed welly yt wold nothyng
serue foze hys mater. Foze he saw well that saynt Poule ment
none other, but that an angell were not to be byleued, yf he
taught a contrarye gospel/ and ment not that none angell
were to be byleued, yf god sent hym both to conferme that,
and also shew somwhat that god wolde haue done farther.

Tyndale saw also that that terte sayeth not that saynte
Poule hath wryten all hys owne gospel, noze that all hys fe-
lowes hadde wryten yt amonge them all/ whyche he wryte
well was the poynte that muste be proued. And therfoze as
frere Barns folysshely byngeth yt in/ so doth Tyndale wy-
sely leue yt out. And surely as I haue sayde, hys wytte ser-
ued hym well in leuyng out all thys. But hys wyt fayled
hym in one thyng, that he hadde not lefte oute also all that
euer he hath hym selfe brought in. All whyche as your selfe
se well/ I haue now proued hym as lytle to proue hys pur-
pose, as hym selfe seeth well that all the tother dyd, whyche
foze that cause he was ashamed to speke of.

Now haue ye herd as farre as I can fynde, all that euer
Tyndale eyther hath sayde oze can say in this mater/ eyther
hym selfe oze any man ellys foze the profe of hys owne parte,
oze foze the dysprofe of ours. And therby se ye well that he ney-
ther hath proued, noze neuer shall he proue whyle he lyueth,
neyther hym selfe noze no man ellys, the thyng that he so bol-
dely sayth, that all thyng necessary foze saluacyon is wryte
in scrypture/ noze able is he not, noze no man ellys, noze neuer
shall here-

I shall, hereafter be able to answere yt/ but that god taughte & ys not yet so bounden, but that he may teche what he wyl and when he wyl, wth scripture o; wthout/ and may commaunde yt to be beleued not being contrary to that he hath taught all redy, and maye commaunde some thynges to be done though they were contrarye to some thynges that he hadde hym selfe by scripture commaunded afore.

B And I thynke yt not to be dowted but notwithstandinge that Moyses receyued the lawes and ceremonies in wrytyng: yet receyued he not (as Tyndale sayth he dyd) all thyng so fully in wrytyng, but that there remayned in the peoples myndes bysye the wrytyng dyuerse thynges necessary and of great wayght, that they hadde receyued byfore, & kepte peraduenture from Adams owne dayes / concerninge the commynge of Criste, and the redempcyon by hym, and the state of soules, both in heuen, hell, purgatory, paradise, & limbus patrum.

And yt wyl who so lyst to loke therfore, well be perceyued in them that wrote after Moyses dayes / that the iewes had myche open lyght and knowlege in some such thynges bysye all that that appereth wryte / in the .v. bookis of Moyses whereby yt wyl well appere that Tyndale sayeth not trew, where he sayth that Moyses dyd put all in wrytyng.

C ye shall well fynde also, y not withstandinge all that encre hath ben wryten spynys, epyth by the prophetes, euangelistes, o; any other apostle: yet wyl yt neuer appere that all is wryten that was taught by mouth / but that y churche of Criste hath had taught vnto them by the spiryte of god, dyuerse treuthes, whiche no good man can doute in, wherof the scripture nothyng determyneth / and whiche thynges therfore false heretyques byynge in questyon, and lette not to say the contrary, as in the comen known ensamples of our ladyes perpetuall virgynyte, of the assumpcyon of her blessed body, whiche god wold ellys haue had founden in erth, & honored as well as the bodies of any other saynt / of whom hym selfe hath caused by speecall reuelacyon dyuerse to be sought out and founden, to be wrytyn here in erth for hys sake, and confermed yt by many manifest miracles, as we fynde in autentique storyes.

By these teadepcyons haue we also y prayng to saynts, and the knowledge that they pray for vs / all be yt in y booke of Machabres yet that thyng well appereth.

B By these

whether the apostles left aught unwritten,

By these traditions haue we the holy lenton faste/ which these bꝛotheres so boldly take vppon them to breke, and as lollardes to eate fleshe/ and whyche holy faste these folys in theyꝝ wꝛytynge call the folyshe faste.

By these haue we also the saterdaye chaūged into þ son- daye, whyche they care not to turne into frydaye now.

By these haue we the halowynge of chalyces, vestymēts, pascall taper, and holy water, wꝛth dyuerse other thynges.

By these tradycions of that holy spiryte/ hath the churche also the knowlege how to consecrate, how to say masse, and what thyng to pray for and to desyre therein.

By thys haue we also the knowlege to do reuerēce to the images of holy sayntes, and of oure sauour / and to cꝛepe to hys crosse/ and to do dyuine honour vnto the blessed sacrament of the auter, to whyche yet to save the tꝛouth neuer tradycion neded. For syth the scripture ys playne that yt is Cꝛystes owne pꝛecysuse bodye, whyche ys not dede but quykke, wꝛth that blessed soyle and wꝛth them the godhed vnseparably ioynd: what frantꝓue sole coulde doute but yt sholde be wꝛth dyuine honour wurshypped, though neyther god nor man bysꝓde that knowlege, hadde geuen vs warnynge therof.

But yet is Cyndale so farre bysꝓde hym selfe/ that he by leueth not the scripture of god, nor the word spoken by god des owne mouth, when he sayde that yt is hys owne body/ and is so blasphemouse agaynst god, that he calleth it great synne to do to that blessed bodye of Cꝛyste in the sacrament any honour at all, bycause yt ys not commaunded he sayth in scripture.

But thus may ye good cꝛysten readers se, to what poynt at laste thys heresꝓe byꝛngeth these folke. For when they fyrste fall to that poynt, that they regarde not goddes word but yf he geue yt them in wꝛytynges wꝛthin a whyle after fall they downe so farre, þ they neyther regarde hys worde, nor his wꝛytynge, nor yet hym selfe neyther.

But nowe is yt a worlde to se what shyfte these folke be fayne to seke. Sometyme they come forth shamlesse, and boldly tell on theyꝝ tale. And yet when they perceyue in the myddes thereof, that all that here theꝓm wonder on them: then they caste on theyꝝ hodes and keuer theyꝝ faces for shame.

For sometyme they say they care but for scripture alone, and

that is of necessity to be belenyd.

cccci.

And let nought by all those that euer wrote synmys the apostles dayes. Then se they agayn that to abyde by that word were to shamelesse/and then they restrayne it vnto this. viii. hundred yeres laste paste, in whiche they saye all is corrupted. And then they graunte that befoze, there were good men that taught the trewth/and then they saye that we wyll not byleue them, as though them selfe wolde.

And when we aske them then/ whiche of those olde men befoze. viii. C. yere last past, euer sayed that relygious men myght runne out and wedde nonnes: to that they say nothyng, but fare as though they herd it not.

But when that my lord of Rochester in the selfe same mater y we haue now in hande, to proue that dyuers thynges whiche the chyrche vseth and byleneth, and whiche were neuer made by any law wyten, and yet obserued thorow y catholyke chyrche/ were of suche antiquyte that euery man myghte well perceyue that they came from y very apostles them selfe: he laped forth the greate clerke y olde auncient father Origene / wherwyth as I haue shewed you befoze Tyndale was very angry, and all to rated Origene y called hym starke heretyke.

But yet shall not Tyndale so fere me there wythall/ but that to thentent that he shall not blynde you and make you wene that all the olde fathers were in this mater of his mynde/ but that ye shall well se that the thynges whiche he reproveth and wolde haue you wene were nought worth, bycause he sayth they be not in scripture, be not thynges deuysed as Tyndale sayth by popys and popys wythin this

C viii. C. yere: I shall as I promysed byfoze in y second boke, reherse you bothe the wordes of Origene/ and besyde some vndowted holy me synnes, I shall reherse you dyuers other about. viii. C. yere, and about. ii. C. yere, and about a thousande to, of whom my lord of Rochester hath gathered dyuerse togyther, and reherced in the same mater in his boke agaynst Luther / all whiche saue Origene onely Tyndale dyssembleth, bycause he may not call them heretykes as he called Origene/ for whom I haue in that point answered Tyndale in my sayd seconde boke befoze.

Origene in the fyfte homely vpon the boke of Numers wytteth in this wyle: In the obseruances of the chyrche, some thynges there are, whiche mude of necessity be obserued and kept/ and yet the cause why appereth not to euery

D ii.

man,

man. As (for ensample) that we knele when we pray / & that of all partes of the heuen, we moste specially tourne vs toward the este. I suppose that no man lyghtely knoweth the cause why. Howouer of the sacrament of thaulter, eyther the maner in the receyving, or the guyse and fashyon of the consecracyon / or of the formale wordes and ceremonies used in baptyisme, and of the questyons and answers used in the same: who may well open and declare the reason? And yet all these thynges though they be coueryd and hyd / we bere vppon our shoulders what tyme we in such wyse accōplysh and fulfyll them / as we haue receyued them of the great byshoppe Cryste and hys chyldren, deliuered and comyned vnto vs.

Damascene in the fourth boke in the .xiii. chapyter of praying towarde the oriente wyrteth thus: This tradicyon of the apostles, is not wyrtē / for many thynges are deliuered vnto vs wythout wyrtynge. And farther in the .xvii. chapyter where it is wyrtē of the wurtshyppe of the ymages of sayntes, he sayeth that many thynges the holy apostles haue deliuered vnto vs wythout wyrtynge. Saynt Doule the apostle of the gentyles wyrteth in this wyse: Stande faste and obserue our tradycyons, whyche ye be taught, be yt by our worde or by wyrtynge. And vnto the Corynthyens thus: I commende ye my brethern / bycause in euery thyng ye haue remembred me, and kepte the tradycyons as I deliuered ye them.

Dyonise the fyrste chapyter of *Ecclesiastica hierarchie*, of the leders and maysters of the crysten fayth, sayth that they deliuered vs many thynges to be kepte, partely by wyrtynge and partely by theyr instytucyons unwyrtē.

Saynte Cyrillane in his sermon of the wasshyng of the fete: The hygh preste hym selfe, is the ordayner and author of his owne sacrament. In all the resydew men were taught by the holy goste. And lyke wyse as in Cryste and in the holy goste, is lyke and egall godhed: so is there in theyr instytucyons and ordynaunces, lyke power and egall authoryte. And no lesse is yt ratyfied of god, the thyng that thapostles by the inspyracyon of the holy goste dyd instytute: then the thyng that hym selfe hath ordeyned / and hath in remembrance of hym selfe, wylled and commaunded to be done. Eche of them hath theyr owne proper dygnyte / and eche of them hath in theyr owne kynde egall authoryte. Nothyng maye

that is of necessity to be beleued.

ccxlii

I maye there eyther be addyd oꝛ wythdrawne, nothyng neyther reformed noꝛ chaunged.

Saynte Hylary in the fyrte boke of the Trynite, when he had made mencyon of the apostles wyrteth in this wyse: Of these apostles am I taught these thynges & I obserue. In them am I so seasoned, that the taste can neuer be gotten oute.

Theophilactus vppō these wordes of saynt Doule, My brethren stande faste and kepe the tradycions that ye haue lerned, be yt by my worde oꝛ by my letters: of this trewly yt is euident that saynt Doule deliuered vnto the many thynges to be kepte wythout wyrtynge, and by worde of mouth onely/ that ys to saye wyth lyuely voyce, not by letters all onely. For as well be those thynges to be beleued, as these.

B And therfore let vs esteeme thobseruaunces of the chyrche, worthy to be beleued / so that yf any thyng be deliuered to vs by the chyrche: neuer aske farther questyon.

Saynte Hierome interpretynge the .xi. chappter of the fyrste epyistle to the Corynthyens, sayth in this wyse: Saynt Doule prevented them, to thentent none of them shold say/ where is this wyrtten: noꝛ shold wyth any other argumētes stryue agaynst this reason. And therfore he sayde, we haue no suche custome to stryue and contende/ neyther we noꝛ yet the chyrche of god, whych is rather geue to myldenesse then to contencion and stryfe.

C Theophilactus expownereth the same place lyke wyse and sayth: for as myche as the Corinthyens wolde perchaunce collour this mater by certayne subtiltyes, and wente about yt by syllogysms & sophistycacions/ alledgyng that these thynges were neyther good noꝛ bad, but of theyr nature indyfferent: therfore saynt Doule sayde, we haue no such custome otheꝛ to be cōtencpouse, oꝛ a man to let his here grow in length, oꝛ a woman to go bare hed, neither haue we (saynt Doule) this custome/ noꝛ the chyrche of god that ys, noꝛ the otheꝛ crysten people neyther. And therfore by suche frowarde argumētes/ ye seme to resiste and withstande not onely me, but also the chyrche yt selfe.

These wordes therfore of saynte Doule/ maye make the heretys ashamed, to do any thyng contrarie to the custome receyued by the chyrche.

Saynte Leo also an holy man and a cunnyng/ in a sermon that he maketh in the laste at whytesontyde, sayeth in

S in thys

thys wyse: There is no doute my welbeloued brethren, but **I** that euery crysten obseruaunce is of Crystes techynge/ and what so euer is receyued of the chyrche into a custome of deuocyon, commeth of thapostles tradycyon, and of the doctrine of y^e holy goost. which holy spiryte euen now also doth rule all faythfull hertes wyth his own instructyon, to make them kepe them obedyently and vnderstande them wysely.

Saynte Austayne in the boke of the baptyisme of yonge chyldren, agaynste the Delagians wyrteth in thys wyse.

Chyldren whiche be baptyfed be taken in y^e nomber of faythfull peple/ and that onely by an olde cononyke & sure grounded custome of the chyrche. And in a nother place agayne: Now sayth he we haue shewed you afore y^e the lyttell chyld beleueth, & that he is accounted amonst men y^e be baptyfed. Thys holdeth the authoryte of our mother holy church/ and **B** this holdeth the rule of the sure grounded fayth. who so runneth agaynste this fortreffe, this inextinguishable wall/ shall all to frush hym selfe.

Cassianus in the .xi. collacyon the .xii. chapter: Thauthoryte of the olde fathers, and the custome of our elders continued by the space of so many yeres vnto this day/ although the cause of them be not perceyued by vs: muste we spymely byleue. And y^e custome must we with perpetuall obseruaunce reuerently fulfill, in such wyse as yt was deliuered of olde.

Saynte Austayne in the .cxviii. ystle to Januaty sayeth thus: Those thynges whych are not wyrtten, and yet we by tradycyon obserue them, such I meane as are thorow Crystendome kepte: we may well vnderstande that they be kept as thynges ordeyned and commaunded vnto vs, eyther by **C** the apostles them selfe, or ellys by generall counsailes/ the authoryte wherof is in the chyrche moste necessary. As for example that the passyon of Cryste, and his resurrection, and his ascensyon into heuē, and the comynge of the holy goost from heuen are yerelely celebrate with a solemne feast/ and what someuer thyng we fynde that is obserued amonge all people, whete the chyrche of Cryste ys sprede.

Many thynges be not founde in the wyrtynge of the apostles, nor in the counsailes of those that cam after them/ whych yet bycause they be kepte of all the hole chyrche, we byleue them to haue hadde no nother bygynnyng, but by the tradycyon and commendacyon of the apostles vnto vs by them selfe.

Saynte

A Saynt Austayne in the fourth boke of baptysme agaynst the Donatistes: The thyng that the hole chyrche holdeth, and is not instytute and ordeyned by counsailes, and that not wytstandynge hath ben euer obserued: we very well by leue, that yt neuer byganne but by the authoryte of the apostles tradycyon.

Saynte Austayne in the fyfte boke of baptysme agaynst the Donatistes sayth, Many thynges are there whyche the vniuersall chyrche holdeth/ and therfore be well byleued, that the apostles haue commaunded them, though they be not founde in wyrtynge.

B Saynte Austayne in the .xi. chapter of the .ix. boke of his confessions, wyrtynge of the departynge of that holy blessed woman his mother Monica: sheweth that all be yt before tyme she had ben very studious of the place where she wold be buryed, longed specially to be layed by her husbände/ yet at the tyme that she lay dyenge, beinge then farre from the place where her husbände lay/ shewed vnto saynt Austayne then present wyth her, that she cared not in what chyrche they buryed her bodye/ but she prayed them very effectually to remember her in his masse. whyche thyng I wyte þe may se, that the masse and prayenge for soules therein, ys not so new a thyng as Tyndale wolde haue yt seme.

And in the nexte chappter after, saynte Austayne sayeth these wordes spoken vnto god: Her body was carryed forth, we folowed, & cam agayne wythoute teares. And ouer þe in those prayers whych we made vnto the, when þe sacrifice of our redemption was offered for her, þe corps being set by the graue as þe maner is there: I wept not in those prayers neyther, but all þe day was I in a greuous secrete sorowe.

C And afterwarde in the lasse chappter of the same boke, saynt Austayne prayeth for his mother vnto our lord among many other wordes in this wyse. I good lord that art my praye and my lyfe, the god of my hart / settynge a syde for the whyle my mothers vertues and goodnesse, for which I ioyfully geue the thākes: wyl now beseeche the for her synns. Here me graciously good lord/ for that medecyne of our woundes whyche hongre vppon the crosse, and now set tynge at thy ryght hande, doth call vppon the for vs. I know good lord that she dyd workes of mercy, and that she harte ly dyd forgue the dettes vnto her dettours. Forgive thou good lord her dettes to her, suche also as she hath fallen in by so

by so many yerres after þ water of helthe. Forgyue her good
 lord forgyue her I beseeche the, and enter not wyth her into
 iudgement. And afterwarde he sayth, And I beleue good
 lord, that thou hast done all redy the thyng that I praye
 for. For she when the daye approached of her departynge/no
 thyng bethought her how she myghte haue her body costely
 couered or dressed wyth spyes, nor longed for a sumptuous
 sepulchre, nor cared not to be berped in her owne countrey.
 These were not the thynges that she any thyng requyred
 vs/ but onely desyred vs to haue her in remembraunce at
 thyne auter, to whyche she hadde ben accustomed no daye
 myssynge to do seruyce / from whyche she well knewe that
 holy sacryfyce to be dyspensed, by whyche the obligacion
 that made agaynst vs was cancelled, and by whyche was
 led as a captiue in triumphe that ennemy of ours, þ kepeth
 a rekenynge of our synnes/ and sekynge what he myght ob
 iecte, coulde in hym nothyng fynde in whom we haue had
 the vyctory. who can shed hym agayne an innocent blood
 for hys / who can restore hym agayne the raunson that he
 redeined vs wyth. To the sacrament of whych raunson of
 ours, thyne hand mayde hath boūde her soule wyth þ bonde
 of fayth. Let no man pull her fro thy protectyō. Let neyther
 the lyon nor þ dragon neyther by force nor by false sleight,
 steppe in betwene her and the. She shall not answere that
 she oweth the naught, lest she be therein conuynced and cast,
 and that therby her suttile accuser get her. But she shall an
 swere that her dettes be forgyue her, whom no man is able
 to paye þ he payed for vs, when he owed naught for hym
 selfe. In peace mote she be therfore, and her husbonde to/a
 fore whom and after whom she neuer maryed none/ whom
 she lyke a seruaunt obeyd bringynge frute to the, thow
 her payment sufferance that she myght therby wyne hym
 to the to. Inspyre good lord my god, inspyre thy seruaun
 tes my bretherne, thy chyldren my lordes, whom both wyth
 worde and herte and wytyng I serue / that as many as
 rede thys may remember at thyne auter, thy seruaunt Mo
 nica with Patricius somtyme her husbāde, by whose flesh
 thou haste brought me into thys lyfe I can not tell howe.
 Make them remember wyth a deuoute assercion, them that
 were in thys transitory lyfe my father and mother, & vnder
 the my father and my mother the catholyke chyrche, where
 my syster and brother, and in the eternall Hierusalem, shall
 be my

that is of necessity to be beleued.

cccvi

I be my neighbours and cytezens / whyche Hierusalem thy people from theyr goynge forth tyll theyr commynge home, in all theyr pylgrymag longeth for and sygheth. Good lord graunte this, that þe thyng which was the laste that euer he desyred of me, he may the more plentifully obteyne, by the prayours of many mo.

The olde holy doctour saynte Chrysostome, in his homelye wherein he sheweth that almes dede, masses, and diriges greatly profite them that are dede / among many other thynges wyrteth in this wyse.

It was not for naughte ordeyned by thapostles, that in the dreadfull mysterys of the masse, shoulde commemoracon be made for them that be dede. For thapostles knewe that thereby cometh to the soules, great auantage and profite. For when all the people standeth to gether, holdynge vppre theyr handes, and the preste fulfillyth his obseruaunce, and that dreadfull sacrifice set forth: how can yt be, but that then praynge for the soules, we shall obteyne.

Now se you very playne good cristen readers, that of the eldesse and the very beste that euer haue wyrtten vppon the scripture of god in Cristes churche, and whyche bene holy sayntes in heuen, and suche as suffered persecucion for gods sake: do testyfy for our parte, that the thynges which the catholyke churche vniuersally beleueth and vseth, are nothyng to be douted of / but to be beleued and vled wher they be founden in scripture or not. And ye se that they saye that the apostles taught and deliuered to the churche dyuerse thynges by mouth, bysye all þe they wrote, whyche thyng saynt Doule sayth also hym self / and yet bysye that, we se that of his wyrtynge there is parte loste.

Ye se also that some suche thynges as Tyndale sayeth, that the popes haue of late farned them selfe for theyr lucre, as the masse and the paynes of purgatory: both saynte Austayne, and saynte Chrysostome, and other holy sayntes / saye that the thynges were beleued, vled, and taught by the apostles them selfe.

And thus as for the olde holy doctours, ye se howe sure they go to Tyndale / and therefore of Tyndale or theym beleue whom ye lyke beste for me / and consider well wth your selfe, wth whither of those two were sure to sende

T your

your soules.

yet is there as old as any that I haue reherſed yet, ſaynt Polycarpus the diſciple of ſaynte Iohn, whyche wrote a boke of the tradycions geuen vnto the chyrche by the apoſtles/ whyche wolde playnely haue proued Tyndale a ſole and a lyar both, yf the boke hadde not ben loſte. And vndoubtedly god wolde neuer haue ſufferd yt to be loſte, yf he coulde not haue kepte hys tradycions without wrytynge.

How be yt what nede we better or elder then as I byfore haue ſayde, the authoryte of ſaynte Iohn hym ſelfe in hys laſte chapyter of þe goſpell: Many thynges were done that are not wryten in this boke/ or of ſaynt Poule wrytynge hym ſelfe to the Corynthyens: All other thynges I wyll ordeyne when I come my ſelfe/ and to the Theſſalonycenſes: kepe you my preceptes or iſtitucyons, whych I haue geuen you eyther by worde or by my pyſtle. By whych wordes yt appeareth well, þe he had wryten vnto them byfore that then was holy ſcrypture, and yet hadde ſen yf yt hadde ben kepte and preſerued, and was not wythout good thynges therein and neceſſarye/ wherof parte may be ſuche thynges as the heretykes now do barke at, bycauſe the pyſtle is loſte. But god is not loſte, that preſerueth ſtyll the mater though he lette go the letter.

Saynte Poule alſo to Timothe wryteth of ſuch unwritten tradycions well and playnely, in his ſecunde pyſtle in theſe wordes: Thou therfore my ſon Timothe, be comforted in the grace that is Chyſte Jeſu/ and thoſe thynges that thou haſte herd of me by many wytnelles, commytte them vnto ſaythfull men, ſuch as ſhalbe mete to teche them forth to other men. Thoſe wordes of ſaynt Poule do very playnely ſhew, þe ſome thynges there were whyche ſaynt Poule taught Timothe, and that in preſence of certayne good vertues wytnelle/ and whyche thynges were as ſaynt Ambroſe ſayth ſecrete myſteries. whych thynges he there comaunded Timothe to commytte alſo to other ſaythfull men, ſuche as ſhould be able and mete to teche, to the intent that they myghte teche the ſame thynges farther/ and whiche be ſome of ſuch thynges as theſe heretyques now barke at, that are comen fro mouth to mouth, and from hande to hande, from the apoſtles dayes vnto our owne.

It is a

that is of necessity to be beleuyd.

cccxix

I It is a myche lesse thyng also, to beleue our selfe to be bounden to do a thyng of necessity, wythout authoryte of scripture/ then to thynke our selfe wythout scripture vnbounden and in no necessity to do the thyng whiche we fynde commaunded in scripture. But we fynde commaunded in scripture, fyrst by the law of nature, and after in the law wyten þe olde law wyth a cause annexed for byolatynge of nature, and after agayne by the apostles as I haue reherced in the new law the. xij. of the actes, that men sholde abstayne from strangled, and from bloode/ of whiche comaundement in scripture we se no dyscharge but the custome of the catholyke chyrche/ & yet hath Tyndale no scruple to cate a pudding though he se it prohybited by all the lawes, and by the apostles them selfe, & by the holy goost to, wyth lyke wordes as they forbode fornicacyon. And dyscharge as I say seeth he none, but the tradycyon of the chyrche/ whiche when he dare beleue in leuyng a thyng vndone, that the scripture so often comaundeth: why dare he not beleue the tradycyon of the chyrche, where it commaundeth a thyng to be done, that the scripture dothe not forbide, but onely speketh not of it.

I wolde in lyke wyse sayne wyt of Tyndale, whyther he thynke any parte of crysten people bounden at thys dape of necessity to the wasshyng of the fete, wherof Cryste at hys maunday gaue ensample and comaundement also / not without a greate thretenyng vnto saynte Peter of losse of heuen, but yf he suffred hym to washe his fete. I dowte not but Tyndale thynketh hym selfe dyscharged of that bond/ and yet are the wordes of Cristes comaundement in that obseruaunce, as playne as in the comaundement of the sacrament of the auter/ and longe was it vsed after in suche wyse/ and saynte Cypriane dyd in hys dapes reken it for a thyng necessary. Now let Tyndale tell me wherby he knoweth hym selfe dyscharged of that wasshyng, but by the spyryte of god abydyng in his chyrche. And let hym then tell me whiche chyrche but hys catholyke chyrche. For an vknownen chyrche can tell hym nothyng, and all other knownen chyrches besyde the catholyke be all knownen for heretikes. Or ellys let Tyndale tell whiche of all them is the trewe chyrche/ & why rather þe then any of all the remanaunt.

C ii.

If the

If the spiryte of god gouernynge the chyrche, and le-
dyng it in to all trouth, put vs not in surety and certaynte
of the trouth: how could he be to vs as he is named *paracletus*,
that is a comforter, yf we were lefte so comfortelesse that we
were vncertayne whyther the hole chyrche were in damna-
ble errour in steede of the ryght sayth.

Take a waye that spiryte fro the chyrche/ and howe can
Tyndale excuse the apostles of theyr baptysynge in y name
of Cryste onely, when Cryste hadde hym selfe commaunded
them to baptise in the name of the father and the sonne & the
holy goost. How wyll he excuse saynt Poule for takynge a-
waye the circumcyssion, whych god hadde before commaun-
ded, and sayde that yt sholde be his euerlastynge token and
couenaunte, and Cryste keppe it hym selfe/ and saynt Poule
circumcyded Timothee hym selfe, and yet afterwarde for-
bode yt: how knew he when he shold do the one and when
the tother: by bare ymagynacions of hys owne mynde:
naye by that spiryte they knew yt/ whyche as yt ruled them,
so ruleth yt the chyrch in the necessary poyntes of sayth, and
euer shall vnto the worldes ende.

God proued wyll Tyndale saye theyr doctrine wyth mi-
racles. So doth he say of the doctrine of hys whole chyrche
continually. For therein he wurketh miracles continually/
and in all the chyrches of heretyques is there wroughte ne-
uer one. weneth Tyndale that our lord hadde the cure of
hys apostles whom he ordeyned for hys chyrche/ and that
he hath no cure of hys chyrche for whome he made hys
apostles.

And yf Tyndale lyst so pzeely to lene to scripture
onely, that he wyll not take the comen catholyque sayth for
an interpretour: he shall fynde it very hard to defende some
suche poyntes as be not onely trew, but be also suche as yf
the chyrche wolde saye contrary, yet wolde he say they were
trew.

For Tyndale setteth not so myche by baptysme, but that
he wyll agre that sayth iustifyeth wythoute baptysme. And
yet take a waye the credence of the catholyque chyrch/ and he
shall neuer be able whyle he lyueth so well to proue by scrip-
pture, that a martyr may be saued and broughte to heuen
wythout baptysme, but that these wordes of oure saupour
shall

that is of necessity to be belcured.

cccci

I shall alwaye stande still in his lyghte, *Dei qui renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum dei.* who so be not borne agayne of the water and the spyrte, can not enter into the kyngdome of heuen.

Now where as Tyndale teacheth after his master Martin Luther, that as often as a man onely repent, though he be neuer in mynde to do penance nor be confessed neyther / his onely fayth shall saue hym, and geteth hym forthwyth full trespasse both of synne and payne: yf he wyll geue credence to the chyrche, he shall fynde that fayth of his full false. And yf he wyll not geue credence to the chyrche, but pyncely stande to the scripture: then shall he fynde yet that fayth more false, yf he wyll be bounden as pyncely to the wordes hym selfe as he wolde bynde other men. For he shall neuer be then so well able to proue that any man fallynge to dedely synne after crystendome ones hadde, shalbe by any repentaunce restored agayne / but that there wyll stande still in his lyghte the wordes of the apostle sayinge, when we wyllfully synne after the knowledge of the trouthe hadde, there is not now lefte vs any sacrifice for synnes, but a terribble expectacion and lokynge for of iudgement, and of fyerce and ragrouse fyre, whiche shall consume the aduersaries. There wyll also stande in this lyghte, these wordes of the apostle: yf it is impossible that they whiche haue ben ones illumyned and haue tasted that heuynly gyfte, and haue ben made partetakers of y holy goost, and haue tasted also the good worde of god, and the vertues of the world to come, and are fallen doowne: sholde be renewed agayne to penance / crucyfing agayne for theyr owne parte, the sonne of god, and hauinge hym as in derisyon.

Heb. 10.

Heb. 6.

If Tyndale say that he can so confute these textes as they shall not hurte his heresy: I deny not y he so may do / I can to so confute them, that they shall not hurte the trouthe, that is to wytte the catholyque fayth. But yet this I saye, that when he and I haue both done what we can / yet who so lyt to holde that heresy agaynste his repentaunce and the chyrches penance so, shall not lakke wordes wherwith he maye seme to suche as wyll sette the chyrche at naughte, to mainteyne his parte as well as we bothe mainteyne ours. And therefore I say takynge awaye the credence from

the catholyque knowen chyrche (for no chyrche unknowen **I**
can be byleued syth it can not be herd/and all other knowen
chyrcches be false, or ellys lette Tyndale as I haue often
sayde tell me whyche of theym all is the trewe, and why we
sholde therein byleue hym) the credence therfore as I saye
taken from the catholyque knowen chyrche/ there can be no
thyng sure but all thyng vncertaine, both tradycyons of
thapostles, expospicyōs of scripture, and the very scripture
yt selfe to.

And vnto the tother syde, yf the credence of the knowen
catholyke chyrche abyde, as it nedys muste abyde yf p scripture
abyde, by whyche it is promysed by Crist that hym self
and hys owne holy spyryte shall dwell therwith all dayes
vnto the worldes ende: then be we sure not onely whyche
are the holy scriptures and the sure holsome expospicyōs **B**
therof, but also whych are the tradycyōs deliuered vnto the
chyrche by god/ of whyche some were deliuered by the apo-
stles them selfe, and some by hys holy spyryte synnes. And
what so euer Tyndale bableto the contrary/ god is yet at
as mych lyberte to teache hys chyrche forther what trouth
he wyll hereafter, and to deliuer it what tradycyon he wyll
hereafter, and to commaunde hys hole chyrche to byleue
and obaye hym therein/ as well I saye hereafter as euer he
was before.

For I wolde sayne wytte of Tyndale, yf the hole chyrch
shall neuer byleue nor do nothyng as of necessity, but that
is all redy wryten in scripture: why shall any one man be
bounden to byleue or do any thyng as of necessity, though
god byd hym by mouth/ yf it be not wryten in scripture. **C**
And yf he wyll saye, no more maye any one man be bounde
neyther: then putteth he away quyte all reuelacyōs/ whych
I neuer herd any man hitherto deny, but that god maye re-
uele and man be bounden to byleue and obaye. And surely
yf he graunte that any one man maye be bounden thereto:
so maye then for aught that I can se or aught that he can
saye, the hole chyrche in lyke wyse.

Finally there is no dowte, but that ere the new testamēt
was wryten, men were bounden to byleue thynges without
scripture. And then syth Tyndale wyll nothyng byleue vs
wythout scripture/ and he maye not lōke of reason that we
sholde

A sholde any more beleue hym wpythout scripture then he vs: let Tyndale now tell me therfore by whyche texte of scripture in all that is wryten, is that bond releaced and dyscharged. And where are we eyther commaunded or lycenced, no thyng to beleue but yf it be conteyned in that scripture that is now wryten. whyche thyng yf he can not shewe (as he can not in dede) then abydeyth that bond styll, to beleue the thynges that the catholyke chyrche teacheth vs as the worde of god to be beleued and yet unwryten/ as the same bonde stode and bounde vs before, to beleue those necessary thynges that now be wryten.

B Now yf Tyndale answereth thys argument and saie, that he nedeth not to laie forth any texte of scripture dyscharging vs of that bonde / but that it is inough for hym to proue that all thyng that is of necessity, is by the apostles wryten / and that no suche thyng as we be bounden to beleue or do, is by them selfe unwryten: yf Tyndale answereth vs thus, then is he but whome he was. for then shall we yet agayne do as he nedys muste, and neuer may byynge in one texte of scripture by whyche he maye proue that all suche thynges be wryten.

whyche thyng when he can not do / yf he wyll then be playne and confesse the trouthe that he can not proue hys owne parte, but wyll then byd vs proue our owne parte / and wyll tell vs that lyke as he sayth that the apostles byd put all in wrytyng wherof he sayleth hys prose, so we saie that they byd leue dyuers thynges unwryten / and that of those be some of such thynges as the chyrche now beleueth and obserueth that are not wryten in scripture / and wyll byd vs go proue hym that for our parte, and wyll saie that ellys he is no more bounden to beleue vs then we be to beleue hym: yf Tyndale wyll as I saie confesse the trouthe & he can not proue hys owne parte, and therfore wyll byd vs go proue ours / then shall we tell hym that we proue oures by the manyfolde playne textes of holy scripture afore remembred, bothe of saynt Iohn & of saynt Poule / I myghte yet adde dyuers other wpyth whyche Rosseus an englyshe man hath longe ago proued that popete vnto Luther / and that so clerely that as Tyndale knoweth, Luther was neuer able to answer one worde agayne. And I saie ferther

C un. that we

that we proue our parte, that is to w^{yt} \bar{y} the apostles gaue
 thynges vnto the chyrche without w^{rytynge}, whiche haue **I**
 in the chyrche continued besyde the scripture: thus I saue
 we proue to Tyndale by the selfe same meanys, by whiche
 Tyndale proueth vs that he knoweth the scripture to be
 the scripture. For yf he w^{ll} saue as he saith in hys boke
 agaynst me that he knoweth the scripture by the same
 meanes that the eagle knoweth her byrdes/ meaning that
 as she knoweth the by a secreete inwarde instincte of nature,
 so he knoweth the scripture by a secreete inwarde instincte
 of the spiryte of god: I saue that we know the tradycions
 taught by god and hys apostles by the same secreete inwarde
 instincte of the same spiryte. But then saue we farther that
 the same spiryte dyd teache the chyrche to know whych was **B**
 the very scripture, byfore it dyd teche yt Tyndale. And Tyndale
 had not beleued that the scripture was the scripture,
 yf the chyrche hadde not tolde hym so. And the holy spiryte
 hadde not wrought wth Tyndale towarde the bylyf he ther
 of/ yf Tyndale when the chyrche tolde hym so, hadde done
 as he doth, sette the chyrche at nought. For synnes that he
 so hath done/ he not onely beleueth not the tradycions of
 god geuen to his chyrche by his apostles and his worde vn-
 w^{ryten}, but also beleueth lesse of the scripture then he dyd
 byfore. And I saue that god by hys worde unw^{ryten} dyd
 teache his chyrche to know his wordes w^{ryten}, and his tra-
 dycons also, whiche he taught the chyrche by his apostles/
 and made the chyrche agre therein by his spiryte, whiche ma-
 keth men of one mynde and one custome in the chyrche, and
 whiche spiryte kepeth both the wordes w^{ryten} and the wor- **C**
 des unw^{ryten} in perpetuall knowledge and obseruaunce in
 his chyrche/ acco^{rdynge} as the very worde of god unw^{ry-}
 ten, that is hys naturall worde of hym selfe bygoten seeth
 necessarye abydyng with his chyrche for euer acco^{rdynge}
 to his owne promyse. And now if Tyndale aske with which
 chyrche: I saue wth hys catholyque chyrche/ wth hys
 chyrche in whiche onely chyrche he wurketh miracles wth
 his chyrche, whiche he commaundeth men to here and obey/
 and synally wth the same chyrche, by whiche chyrche Tyndale
 lerned to know whych is the scripture. whych chyrche
 lette Tyndale tell me why he shold not as well beleue when
 yt tel

that is of necessity to be belcuyd.

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Iyt telleth hym, these thynges the apostles dyd teache and de-
lyuer wythout wyrtynge/as he byleueth yt, when yt telleth
hym these bokes the apostles dyd wyrtynge.

If nothyng hadde be wyrtyn / Tyndale muste haue by-
leued the chyrche in all to gether. And why sholde he now for
the wyrtynge of parte (for that all is wyrtyn yf he well he can
not proue) byleue the chyrche the lesse in the remanant that
remayneth yet unwyrtyn / or for that that was wyrtyn at
one tyme, byleue the chyrche the lesse in all that yt teacheth
after unwyrtyn. whyche thyng Tyndale doth, and that so
farre forth / y where as god worketh myrcles in his chyrche
to make the chyrche and the doctryne thereof knowne for
trew: Tyndale then vnder the false pretexte of fauour to
goddes wyrtynge, blasphemeth all his unwyrtyn wordes,
and hym selfe to, wyth callinge goddes myracles nothyng
but dyuels wonders.

And this doth Tyndale / bycause he wolde not in any
wyse, that the chyrche hadde any credence farther then yt
can proue by y wyrtyn wordes of some apostle / where he too-
teth well that thapostles wrote not all that they taught, and
also that god ordeyned his apostles for hys chyrche, and not
his chyrche for hys apostles / and doth therfore more esteeme
and more sette by his chyrche, then by any of his apostles,
or all the whole twelue to gether. And yet wyll not Tyndale
byleue for goddes word any thyng that the chyrche tea-
cheth for his worde, but yf he fynde it wyrtyn in holy scrip-
pture / where as yf he byleue not y chyrche, he can neuer tell of
any parte of scripture whether it be holy scripture or not.

C But his dealynge well declareth wherfore he wold haue
nothyng byleued wythoute scripture. The cause is none
other but bycause he wolde haue nothyng byleued of no
man but what he lysted hym selfe. for he wyll not styke to
denye some parte of holy scripture for holy scripture / and
expoine all the remanant in suche false folyshe fashyon,
that among his other hundred heresyes, he wolde make ys
so madde to byleue that freeres may wedde nones, and that
no man sholde wurtshyppe the precyouse body & holy blood
of Criste in the blessed sacrament of the auter.

And fynally thus ye se that Tyndale and suche other as
wolde haue ys reiecte and refuse al that god hath taughte
hys chyrche, but yf yt be proued by scripture: be not onely
vnable

whether the apostles left aught unwritten,

unable to proue or defende that heresye / but also do handle the scripture yt selfe in suche a shamefull wyse, that yf other men whom they reprove dyd not handle yt better, yt hadde ben better to haue lefte all to gether unwritten, and neuer hadde scripture at all. And we muste nedes perceyue that wythout the bylyfse and credence geuen vnto the catholyke chyrche of Cryste we coulde be sure of nothyng, but that as saynte Paule sayth, the chyrche is the pyller and strength of the trewth.

And thus ende I my chyrd boke, cōteynyng þ answere of hys two specyall chapyters / the tone, whyther the worde were byfore the chyrche, or the chyrch byfore the worde / and the tother, whyther the apostles lefte any thyng unwritten, necessary to soule helth. In whyche two poyntes as gloriously as he glytered in his owne yie : euery man seeth B now how forle a fall he hath / whereby more then halfe of hys heresydes are vtterly drowned in dys.

And now shall I (god wyllyng) in my fourth boke as sone as my tyme shall serue my / so confute his false sayth, and so shew whyche is the chyrche : that I shall leue Tyndale neuer a chyrche for hys flokke / but the chyrche wherof the the prophete speketh, *Odium ecclesiam malignantiū*, I haue

hated þ chyrche of malycouse folke / whyche chyrche is very proper for hym. For all that euer Tyndale wyrteth, when it is well cōsidered : is powdered with malyce toward all good men, bothe relygouse that lyue here in erth, & sayntes that are lyuyng in heuen.

✠

Thus endeth the chyrd boke.



¶ The sayntes escaped in the pyntonge.

The sayntes in the pface.

The sayntes		The amende mentys.
v. l. se. ii. syde A. vi.	takyng	takyng
vi. l. se. A. vii.	deith hytton	deith of hytton
the same l. se. C. p.	to an sw	to and sw
vi. l. se. ii. syde B. vii.	Thomas	Thomas
viii. l. se.	D. vii. in England	in England
the same l. se. ii. syde A. ii. and that	and some that	and some that
ix. l. se.	A. ix. accordyng to unto	accordyng unto
p. l. se. ii. syde B. vii. the	that	that
xiii. l. se.	B. ii. And thys	And to thys
xv. l. se.	B. ii. wile	wile

¶ The sayntes in the boke.

i.	C. vii.	then	them
ii.	B. i.	is that the	is the
iii.	C. i.	saith	saith
iiii.	B. vi.	neith	neith
v.	C. viii.	man	maner
vi.	C. viii.	penance	penance
vii.	C. vi	servant	servant
viii.	B. vii.	Inchamed	chamed
ix.	B. i.	heith	hed
x.	B. vi.	accordyng the	accordyng to the
xi.	B. v.	lasted	lasteth
xii.	B. vi.	it is	it is
xiii.	B. viii.	lost	lest
xiv.	C. viii.	syght tenaryon	syght of the tenaryon
xv.	B. viii.	vs. C.	vi. C.
xvi.	C. ix.	persecute	persecute
xvii.	B. vii.	god	good
xviii.	C. ii.	thanke	thankid
xix.	B. vi.	and all	at all
xx.	B. iii.	neither	neither
xxi.	C. vi	desche	desche
xxii.	B. vi.	holp	holp
xxiii.	C. viii.	rather thys	rather than thys
xxiiii.	B. i.	every man to man perreque	every man to perreque
xxv.	C. i.	unto hym	unto them
xxvi.	C. viii.	them selfe	them hym selfe
xxvii.	B. iii.	ever hath synne	ever synne
xxviii.	B. vi.	may	may
xxix.	C. iii.	every man	every man may
xxx.	B. v.	neither	neither
xxxi.	B. v.	not	not
xxxii.	B. iii.	every	every
xxxiii.	C. vii.	argument	argument
xxxiiii.	B. vi.	ys any	of any
xxxv.	B. viii.	apostle	apostle
xxxvi.	B. vi.	for me	for me
xxxvii.	B. vii.	duetyen offethys	duetyen any offethys
xxxviii.	B. iii.	teache	teache
xxxix.	B. v.	say us	say ye
xl.	B. ii.	at all	and all
xli.	B. iii.	towne	towne
xlii.	C. v.	be nother	be no nother
xliiii.	B. v.	inspice	inspice
xliiii.	B. ix.	heresyque	heresyque
xlv.	B. vi.	conynge	conynge
xlv.	B. vi.	them	hym
xlv.	C. viii.	hows	hows
xlv.	B. ix.	thys sygh	thys sygh